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MISSIONS

Features of this Issue

A Land of Green and Golden Glory

P. H. J. LERRIGO

A Christmas Flight in Mexico

A. B. RUDD, D. D.

Baptist Schools in Devastated France

F. C. EWART

The New Educational Regime in India

E. ELIZABETH VICKLAND

Johnson Destroys His Idols

E. DOROTHY HUMES

Numburi Lukshmanursu

ALICE M. WILLIAMS LINSLEY

Reminiscences of an Ex-Secretary

On the March—A Review

World Fields, Open Forum

Guild and Crusade

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Question Box

(Answers found in this issue)

1. Where did Dr. Rudd find his ruins and roses (in December)?
2. At what places in France did we have Daily Vacation Schools this last summer?
3. How old was the baby in the home of the proud Mexican pastor?
4. Where did they have a brilliant pageant of the Visit of the Magi?
5. What Baptist college now has 22 members in its faculty?
6. What task demands, among other things, a sense of humor that never fails?
7. What writer says: "Let us make of every temptation a positive opportunity for character?"
8. How many stations are there in the South India Mission?
9. Where is there a Sunday school of 150 with only one Bible and one hymn-book?
10. What missionaries invite "students to their homes in small groups" and confer with them about their courses and homes?
11. What kind of a step must the denomination take for the next two months if we are to win the financial goal this fiscal year?
12. What did the Brahmin Government official have in his "iron cash box?"
13. How does McChayne say the first hours of every day should be spent?
14. "It is the missionary who insists on _____" what?
15. What did the citizens' committee in Golaghat ask our head of the Mission school to do?
16. What is the name the Indians in Toreva have given Miss Humes?
17. What appeared at eventide in the compound at Nellore, where the Downies were celebrating their golden wedding?
18. What is Iowa's slogan in the Continuation Campaign?

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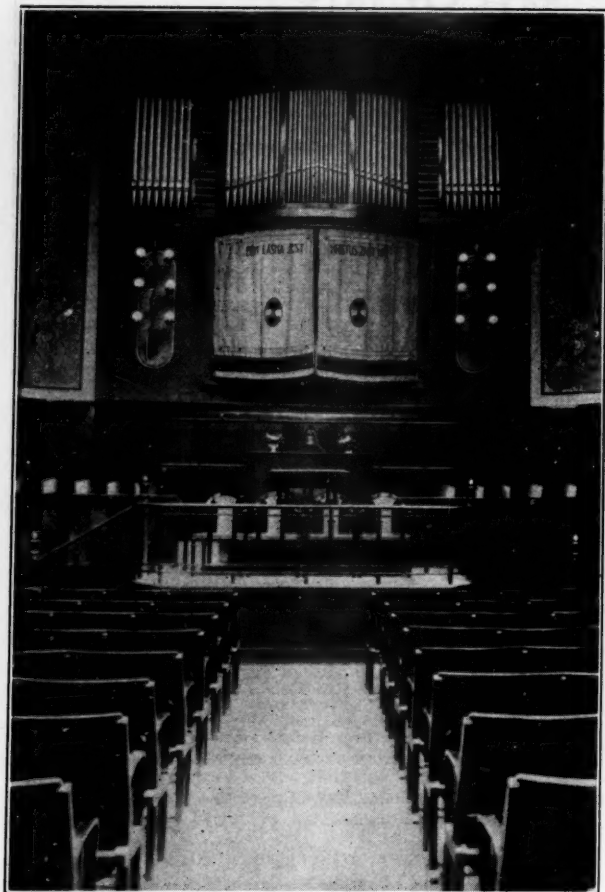
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MISSIONS

VOLUME 14

MARCH, 1923

NUMBER 3

In the Vestibule of the March Issue



MISSIONS returns to something like normalcy, after giving itself over to the specialist sort of a special number, in order to exploit European Baptists and the Baptist World Alliance Congress at Stockholm. Having done our full duty in that regard, we are very glad to get back to more variety, and the presentation of other interests that need attention. Frankly, we do not like to devote so much space to any one phase of the denominational life and work, and in general when we have special issues it means that perhaps something less than a third of the entire space is given to that particular work.

As a rule, in the February issue we have given special attention to the birthdays of Washington and Lincoln—those two great Americans who grow in the esteem and reverent regard of their own people and the world with every year that passes. Especially does the world situation this year bring home to us the immeasurable worth of a character and service like that of Lincoln, and the need in world affairs just now of a similarly sane, wise and humane leadership. Some recent editorials on Lincoln have represented him as utterly devoid of religious instruction in his boyhood, and the associate of semi-savages. A strange distortion of facts, both as to the character of the pioneers and the home life of Lincoln, in which simple piety and decided religious faith were strong. Lincoln himself knew well the influence of that home life and the close study of the Bible, and those who seek elsewhere than in the Bible for the beauty and strength of his style show little perception of the truth.

Dr. Lerrigo starts us off with an article on Africa, and catches the attention at once by the title—"A Land of Green and Golden Glory." Most of us have thought of Africa, if at all, in quite a different light from that. It is still a land of mysteries and "a Continent of Misunderstandings," as some writer has called it. Then Dr. Rudd excites envy by sketching a "Christmas Flight in Mexico," going to ancient Mitla where the roses bloom in December and the ruins indicate a marvelous knowledge of architecture and art. That we are doing something to make happy the children in some devastated areas in

France is proved by Mr. Ewart's story of Baptist Daily Vacation Schools there.

One of the contributors who imparts light on a situation is Miss E. Elizabeth Vickland of Assam who describes the "Educational Opportunities of the New Régime in India," and shows at the same time what a fine work we are doing in such schools as that of which she is the head in Assam. We do not often get as good an Indian story as that which Miss E. Dorothy Humes tells in "Johnson Destroys His Idols." Some people not Indians might well imitate Johnson in getting rid of their idols. Readers old and young will recognize the brightness of Miss Millie M. Marvin's Indian version of "The Old Woman, Her Pig, and the Stile." We can all have a share in the gladness of the Golden Wedding anniversary of the Downies, who for half a century have built their united lives into the development of those fine generations of native Christians, some of whose leaders appear in the picture of the group gathered at the festival.

Numburi Lukshmanursu was one of the products of our Mission in Ongole, and Mrs. Linsley makes known his character and influence, a striking tribute to the power of Christianity. The second chapter of Reminiscences of an Ex-Secretary is even more interesting than the first. And that is an unusual poem entitled "The Fighting Squad" by Miss Vassar—it makes the pulses beat faster. The editor reviews "On the March," whetting the appetite for more, but hoping no reader will make the mistake of thinking we have done enough and can rest on our oars for awhile. There never was a time when the strongest kind of team rowing was more necessary than now, to make shore in Solvency Bay. Christmas in Many Languages describes exactly what they have at Second Avenue City Mission Church in New York, where Mr. Forshee is the loved and efficient Baptist "bishop."

As for the rest, nothing is missing—The World Fields, Missionary Education Department, Broadcasting Brotherhood, Society News and Notes, Open Forum, Book Reviews, World Wide Guild and Children's World Crusade, Entre Nous, Continuation Campaign, etc. And if you wish to get the Editor's Point of View, turn back to the proper pages. It is a number to keep one reading along, wherever one begins.

GIVE SPECIAL ATTENTION TO THE DIAGRAM ON THIRD COVER PAGE

Africa—A Land of Green and Golden Glory

BY P. H. J. LERRIGO

Home Secretary American Baptist Foreign Mission Society



AMERICA should understand Africa. Tragic ties united us to the dark Continent in past days. Since the suppression of the slave trade Africa has occupied little part in our thinking, but today there are reasons for us to turn our thought again toward the land which Dr. Thomas Jesse Jones calls the "Continent of Great Misunderstandings."

Africa is a land of green and golden glory, and its exterior of unexpected natural beauty covers undeveloped and unexplored treasure which might well awaken the dreams and challenge the spirit of adventure in American youth. The

very enumeration of some of its better known geographical features sets one's pulses bounding and arouses the wanderlust of youth: the castles of the Gold Coast, the diamond mines of Kimberly, the trackless Sahara, the jungles of the mighty Congo, the Ostrich farms of South Africa, the copper plateaus of the Katangas, the great inland seas of Victoria Nyanza and Tanganyika, Cairo and Alexandria, Victoria Falls and Abyssinia, the Nile, the Niger and the Zambezi.

Commercially America is finding new interest in Africa. Ebony from the jungle forests replaces the living ebony of former days as an export from Africa to America. Palm oil, cocoa, ivory and rubber follow the same course. One sees in the towns of such states as Gabun headquarters for the sale of American motor cars. A great American company, the Société Internationale Forestiere et Minière du Congo carries American enterprise, business ability and youth to the great Kasai area.

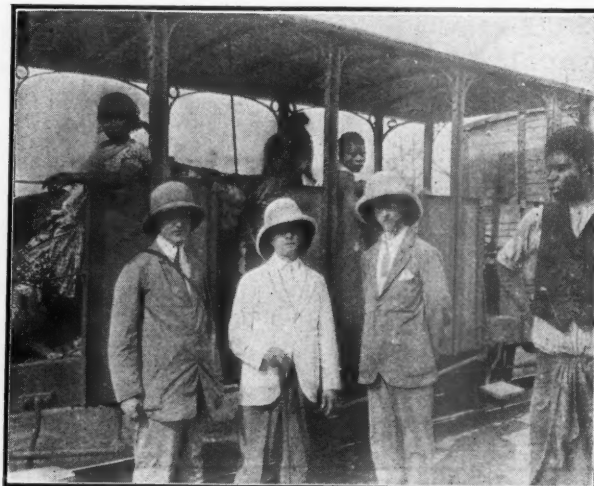
American Baptists are apt to confine their thinking of Africa to Congo inasmuch as it is in this region that we have carried on a wonderfully successful work for four decades. Congo is an important part of Central Africa presenting typical pictures of its dense terrifying jungles, its mighty rivers, its childlike and needy people, its rich agricultural and industrial possibilities. But it must not be forgotten that besides Congo Belge, Central Africa includes Angola, Gabun, Kabinda, Uganda, and other States, while North Africa has no less than twenty-six divisions and South Africa nine more.

Included in Africa's ten million square miles of territory are still vast areas unoccupied by the Christian missionary. If the Continent is to be taken for Christ and the forces of Mohammed checked and pushed back it is clear that Christian bodies not now carrying on work in Africa must enter the field and equally clear that of those bodies already at work, some at least must assume responsibility for larger areas. It is an open question whether Northern Baptists are occupying their fair proportion of this vast field. Even in the territory allotted to

us by the General Conference of Congo Missionaries there is a great stretch of country in the Kwangu area that we have so far neglected, while it is felt by many that a natural obligation lies with us to assume all or part of the Kamerun field formerly occupied by German Baptists.

The Great War lent impetus to the rapidity with which Africa's isolation from the rest of the world is being destroyed. One hundred seventy thousand black men from French North Africa fought on French soil. At a great bend in the Congo River above Kwamouth there is pointed out the spot where German cannon were placed in a fruitless endeavor to dominate the mighty waterway. Intelligent African leaders are now giving serious attention to the currents of thought and social development in other lands. West Coast natives at Kinshasa receive the publications of American Negro societies and follow with intense interest the details of the Garvey movement.

The problems of the western world are becoming the problems of Africa. The labor situation is growing increasingly difficult with the influx of powerful and aggressive commercial interests. The natives in many areas have been forced to work without fair wages and with little regard for their natural rights. They are drawn by hundreds of thousands to the great industrial centers, Johannesburg, Kimberly and Capetown. In Congo Belge the growing shortage of native labor greatly concerns the government. It is recognized that the manual work of the Colony must always be carried on by the black man, who is fitted by nature to endure the heat of the climate. The reduction in population from a probable 30,000,000 four decades ago to about 7,000,000 today is of course largely due to the endemic diseases ravaging the country-side but nevertheless it owes itself partly to unwise exploitation of native labor. Great bitterness has been aroused in certain sections on account of the industrial oppression practised. Riots have taken place in certain South African towns as a result of the low wages



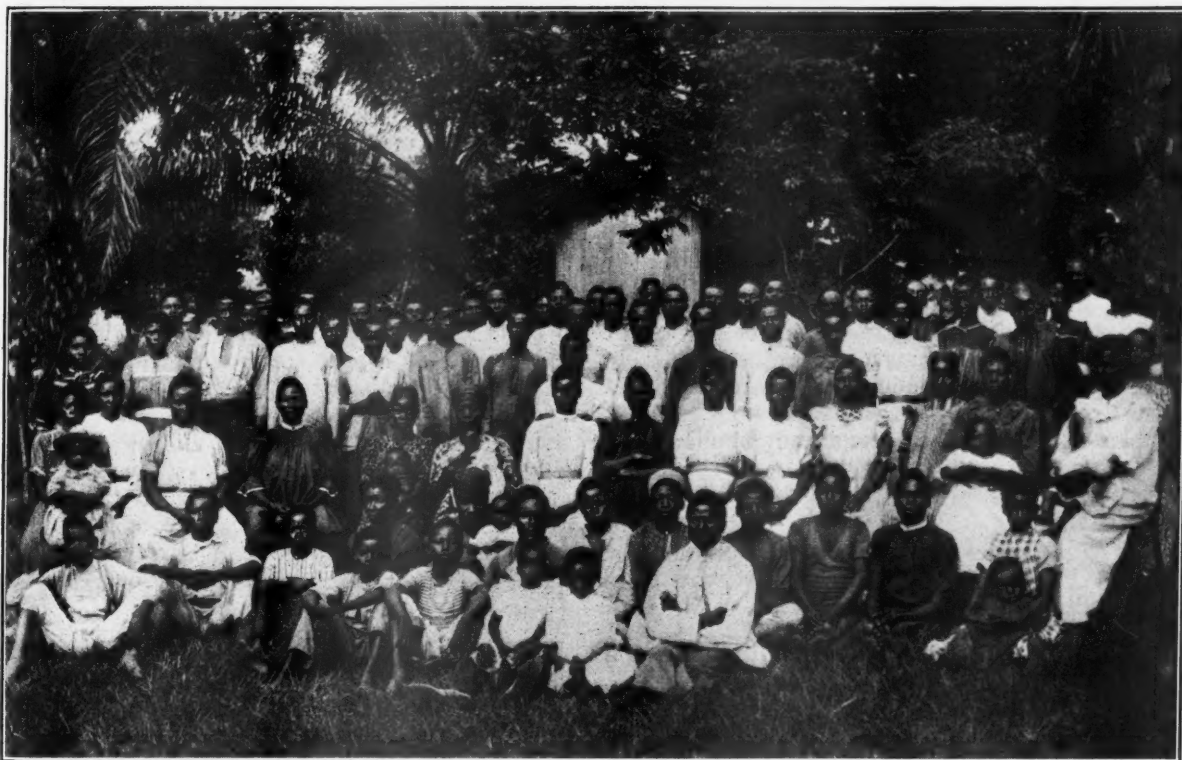
THIRD CLASS RAILROAD TRAVEL IN CONGOLAND. DR. LERRIGO ON THE LEFT

persistently paid notwithstanding the greatly increased cost of living. Mr. D. D. T. Jabavu, an educated native Bantu, who is now professor of Bantu Languages in the South African Native College at Fort Hare, a discriminating observer although a warm champion of his people, writes understandingly of native unrest in the April number of the *International Review of Missions*. The following paragraph calls attention to the serious danger of the situation:

"The lack of consideration on the part of employers in this matter has rendered the natives, in their disturbed state easy victims to the belief in Marcus Garvey, whose Black Republic propaganda promises such great things. It promises among other things: the expulsion of the

recent movement in Congo Belge led by the Prophet Kibangu there was noted at once in the leading towns of lower Congo a growing spirit of insolence and insubordination upon the part of colored employees in their behaviour toward their white employers.

It is a reason for great encouragement, however, that leaders throughout Africa as well as those interested in Africa but living in other countries are awake to the situation and alert to foresee and meet the problems and dangers of the day with wise measures of relief. Among the forces operating for the benefit of Africa and the African there are two which occupy the forefront in any movement toward better conditions—the evangelistic work of the Christian missions and Christian education.



A CHRISTIAN CONGREGATION IN BELGIAN CONGO

white man and his yoke of misrule from their midst; Negro autonomy ('I Afrika Mayi buye'—Let Africa be restored to us) with Garvey himself as Lord High Potentate; a black star fleet with powerful black armies bringing salvation and bags of grain to relieve Africans from the economic pinch. This because of its attractiveness has made a deep impression on our illiterate people so that even from backwoods hamlets rings the magic motto "Ama Melika ayeza" (The Americans are coming)."

The race question is perhaps destined to be Africa's outstanding problem. Peter Nielson, who has lived over thirty years in Africa, has written a book called "The Black Man's Place in South Africa," in which he makes a plea for territorial segregation as the only means of avoiding race friction. "The Round Table" emphasizes the seriousness of the racial problem in the Dominion of South Africa but the spirit of unrest among the native races even in other parts of Africa grows with startling rapidity. It has been said that in connection with the

Ever since the early days of African colonization the voice of the Christian missionary has been raised in behalf of the natives. He has been the living conscience of the colonizing peoples. It is the missionary who insists on the redeemableness of the African native. The native church is the great power for righteousness and moral growth among native African peoples. Christian education is the outgrowth of the missionary enterprise. In many places it now receives the active cooperation of the government as at Lovedale and the South African Native College but behind the whole effort to give the African native the moral, mental and physical training upon which depends the future of the race is the determined effort of the missionary.

There has recently come from the press a volume entitled "Education in Africa," which embodies the report of the African Educational Commission under the leadership of Dr. Thomas Jesse Jones. The book presents an interesting study of such educational endeavors as are



DR. MABIE AND HER PRIVATE RAILWAY TRAIN



LISTENING TO THE WORDS OF LIFE IN CONGO-BELGE

being carried on in West, South, and Equatorial Africa. It will serve three purposes: first it will bring missionary and educational leaders face to face with what is actually being done in educational lines in the territories noted and will force them to recognize the meagerness of the provision now made for native education; second it will familiarize educational workers in all parts of Africa with the methods and developments in fields other than their own; and third it will bring to the aid of African educationalists recommendations growing out of a careful study by a group of educational leaders already familiar with the best results of educational progress in such countries as India, the Philippines, and the United States.

Northern Baptists are making their contribution to the conquest of Africa for Christ in the very heart of the Continent. Probably no area in Africa presents more difficulties than Congo, but we have been blessed with a heroic band of workers who look upon difficulties and dangers merely as a challenge to Christian faith and determination. Our first great missionary was Henry Richards who penetrated the wilderness of the lower Congo and established the work at Banza Manteka, a name enshrined in the memories of Baptists in connection with "the Pentecost on the Congo." After more than forty years of successful service he still lives to rejoice in the new victories which continue to crown the work. Our latest recruit is B. L. Korling, a young business man of unusual ability who left an important executive position in a great mid-western bank at three times his present salary to give himself to the Congo work.

And God is greatly blessing the work. Dr. Leslie writes that the success with which they meet well nigh appals him. A great revival grips lower Congo, and Rev. Thomas Moody of Sona Bata who has been laboring in the very midst of it writes:

"God has privileged us to be present and help in this great revival which He has poured out upon our Sona Bata field of 10,000 square miles and 80,000 people. This is the third revival that has come to this field. Rev. Peter Frederickson and wife have been here from the beginning. They are at present living in Redlands, California.

There have been in all 44 baptismal services and from 1 to 537 have been baptized at each service. The church had a membership of over 1,500. Last year we baptized

1,500 and this year over 3,000 have been baptized. The preachers, teachers and evangelists have increased from 66 to 177 and the increased offering of the people has taken care of the growth of the work.

Our Thanksgiving offering two years ago was 1,800 francs, last year 3,300 francs, this year 5,500 francs. This is the greatest job on earth and I am glad that God has brought me here to see such a day. It is certainly worth a life time to see it and a glorious privilege to have a part in it whether by money or person or prayer."

Africa can only be redeemed as white men show a sympathetic understanding of the native races, a whole-some belief in the worth of native ability, and a determination to give the Negro a chance to show what can be done by the redeeming power of Christ operating upon spirits as worthy of redemption as our own. The secret



GRAVE OF REV. A. BILLINGTON, NEAR MATADI

of the wonderful success with which our missionaries are meeting is their sympathetic understanding of the African black man and their appreciation of his possibilities. While they are interpreting the Gospel of Christ to the Bantus, they are also interpreting the Bantus to us. We sometimes call the Negroes a child race. If we use such a term let it be in affection, not in supercilious

superiority. Given even fair opportunities, the child rapidly grows to adolescence and shows possibilities of a maturity of Christian development which may in some respects put to shame the races whose Christian development has been the result of such complete light and such wealth of opportunity.



REV. AND MRS. JOSEPH CLARK AND NTONDO BOYS

Mrs. Thomas Hill, of Banza Manteka, than whom no one has shown a more sympathetic understanding of the Congo native, adduces the following little folk story as an indication of native imaginative powers.

THE GAZELLE AND THE LEOPARD A CONGO FABLE

The gazelle and the leopard built a town together and agreed upon the law that every debtor must pay what he borrowed.

One day the leopard borrowed thirty ears of corn from the gazelle, but in due time the debt was repaid. Shortly afterward the gazelle in his turn borrowed from the leopard but desired to evade payment.

When the leopard came to collect the debt he found the gazelle eating corn.

"Oh Chief," said the latter, "will you eat corn?"

"Yes," replied the leopard, and as he ate he continued, "What kind of corn is this? It is very good."

"It is the teeth of my mother," responded the gazelle.

"Your mother's teeth are very good. I will go and boil the teeth of my mother."

With these words the leopard left and returned to his own village. Calling his mother, he took a stick and

killed her by striking her in the mouth. Distressed at the result of his own violence he wept and vowed that he would go and kill the gazelle. Arriving he found the latter playing a derisive song upon the flute.

"A le le le, your mother is dead;
My mother is in the rock.
A le le le, your mother is dead;
My mother is in the rock."

Enraged by the song the leopard sprang at the gazelle but the latter leapt upon the rock and called, "Oh Chief, do you follow me? I drink water through my feet."

"Never mind, perhaps I shall catch you tomorrow." Thus saying the leopard returned home. The following morning he found the gazelle safe upon the rock and playing the same song upon the flute. While he played his mother opened the door of the rock. The leopard sprang at her saying, "The gazelle's mother has opened the rock," but the door snapped to in his face.

The gazelle mocked him again: "Ha ha, I drink water through my feet."

One day the gazelle went away trading and forgot to hide the flutes. The leopard found them and blew the first one. It sang "No." He tried another and it sang the little song of the gazelle beginning, "A le le le." The mother in the rock, thinking her son had returned, came out of the rock. The leopard sprang upon her and killed her. When the gazelle returned he found his mother dead. "If I had been here my mother would not have been killed," he said to the leopard.

"This is the story as I heard it. Until the next moonlight night."



THE CHRISTMAS DOLLS ARE LOVED IN AFRICA, TOO

This campfire story—a fair specimen—is merely given as indicative of the mental powers of the Congo native. He unquestionably has gifts capable of development and the American Christian of rich endowment in heart and mind may well feel that the mind of the Congo native offers soil which under earnest Christian cultivation is capable of abundant fruitage. Above all things we owe to the Congo native, whom in days past we have robbed of so much, that great gift entrusted to us by the Master: "the riches of God in Christ Jesus."



Reproductions from colored photographs, not artistic but illustrative

A Christmas Flight in Mexico

BY DR. A. B. RUDD, GENERAL MISSIONARY FOR MEXICO

YES, a real flight, a flight "in winter," and a flight from home! Not in an airship, but in trains, mule-cars, in *coches*, in ox-carts. At Christmas time, you, kind readers, were probably fleeing *homeward* from your scattered abiding-places for the happy holiday reunions; we (wife and I) were fleeing from home for the reason that the happy holidays would hold no reunions for us. Were not our five children scattered all over the homeland? One in California, another in Boston, two in Richmond, and our fifteen-year-old baby girl taking her third-year High in Stevensville, Virginia. Think of staying at home for Christmas for the first time "without chick or child" in the more than thirty years since we have had a family! So we quietly closed our Mexican home and literally fled from Christmas—fled to sunny Mitla, away down in the State of Oaxaca, the site of some of the most noted Indian ruins on the American Continent.

We made the flight by easy stages. The first "hop" of five hours by train to Puebla, where we spent a busy and happy day with our church, hospital and school; next to Tehuacan, another four-hour run by train, where two nights and a day gave us opportunity to worship with the little band of Christians 35 strong; then on to Oaxaca, some ten hours by rail, through a cañon of surpassing beauty; and after a night's rest in a comfortable hotel, two hours more of train through the lovely Tlacolula Valley, the accommodating conductor holding the train long enough for us to walk around the historic tree near the station of El Tule—the largest tree in all Mexico and one of the largest in the world—120 feet around the trunk. Another hour brings us to Tlacolula, where we engage an

orthodox Mexican *coche* drawn by an able-bodied though lazy mule, and a free spirited though tiny mare that did far more than her share of the work; and, what with whip and lash and whistling and shouting, an hour and thirty-five minutes and we are in Mitla whither we have long been tending—three of us instead of two, for in Tehuacan we were joined by Miss Salas, "Panchita," as she is called, a missionary of the Woman's Society, who is doing a good work in that city.

MITLA

And now, if I could only make you see Mitla, this quaint little Indian town of a thousand inhabitants, one time capital of a mighty people whose ruins reveal a civilization that is the wonder of the archaeologist as well as of the casual visitor.

First, take a peep into our hotel. "La Esperanza" (Hope) is written in large letters over the door of the "tienda" (store) through which we enter the court of the hotel—a court which makes one stretch his eyes in wonder, filled, as it is, at Christmas time, mark you, with surprising varieties of potted plants, blooming flowers, luscious limes, oranges, grapefruit, singing birds; and surrounded by broad restful corridors on which open clean, cozy bedrooms, a spacious *sala* (parlor), a comfortable dining-room, and a number of other apartments. "A paradise of a place," you say, "to spend a quiet, restful Christmas." And you have hit it exactly. Comfortable beds, excellent meals served in the corridor, a balmy sunshine that makes you feel you are in Dreamland, and all for \$1.50 a day! Could some reader of these lines in Boston or Illinois or the Dakotas be suddenly transported

on Christmas day from the northern blasts and sleets to this court as we saw it on our arrival, he would feel that he had reached another world. Five days we had here and we longed for more.

Now for a turn through the town. Long, winding lanes, hedged in on either side with growing organ cactus, as straight as organ pipes and very much like them, ranging from ten to thirty feet in height, and standing to close together that even a pig would have a tight time getting through; neatly built *adobe* houses, tile-roofed, windowless, and usually with the back to the street, interspersed with the hovels of the poor, hardly deserving the name of houses; gardens filled with cactus—the soil is too dry for anything else—which furnishes the *tuna*, a tiny oval and savory fruit which grows around the edge of the circular cactus leaf like big beads stuck on the circumference of a palm leaf fan; and then, as seen from the summit of the hill just north of the town, the beautiful green bowl-shaped valley, encircled save to the west by mountains of dreamlike beauty. No wonder the Zapotec Indian Chief of perhaps thousands of years ago, artistic to a degree, and not lacking in military skill, selected this spot on which to build his magnificent palaces and temples, the ruins of which give Mitla her chiefest fame.

THE RUINS

And now, shall we look a little about the ruins? Here is our guide who for a *peso* is glad to show us through and tell us all he knows and a great deal more.

One of the first impressions of the visitor is that undoubtedly the builders of these ancient structures had an eye for beauty and symmetry. Look at those delicate mosaics in the walls, both within and without, so exquisitely formed and carefully set that each one has kept its place through the centuries even though no cement or mortar of any kind was used in the setting! Climbing

through a breach in the walls, we find ourselves in a large court with stone pavement where in our imagination we can see the royal family of the dim past playing their simple game of ball, still known to the Zapotec Indian. Yonder to one side of the court is a trap-door only recently discovered, opening into a subway through which we pass with difficulty, bent double, or on hands and knees, each with a lighted candle, to a cross-shaped dungeon or vault, where again the imagination sees royal treasures stored, or royal corpses buried.

Once more above ground, look at those immense blocks of solid stone over the doorways, about twenty feet long, five feet wide and four feet thick, cut out in solid pieces, brought a mile or more from the quarries and lifted into their high position and placed with an accuracy not excelled by the architects of our own day. But more wonderful still—in the largest hall, running through the center is a line of five circular stone pillars, each a solid piece of stone from floor to what was once the roof. As I walked from one chamber to another, viewing these marvelous ruins of an ancient civilization, how I wished I could call up the spirits of the king who conceived and the architect who planned these wonderful structures! Many secrets of the dead past would I have drawn from them regarding the civilization hinted at by the ruins of Mitla. These secrets can be given to the world only by the learned archæologists who may be able to decipher at some future day the hieroglyphics which the government is trying hard to preserve by enclosing them in glass cases on the wall.

SOWING GOSPEL SEED AND HOMEWARD BOUND

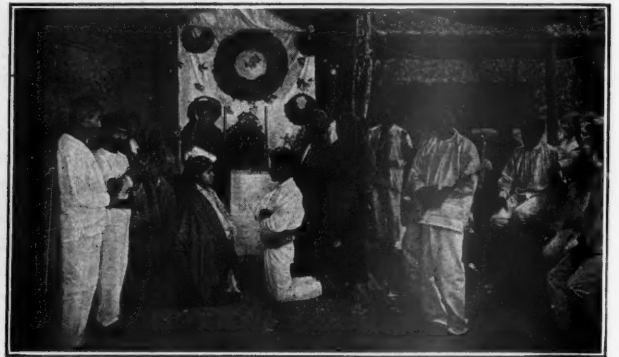
But it was not right that the ruins should absorb our whole attention. The priest-ridden people of this little town need the Truth. From the day of our arrival we were praying that God would open for us a way to sow the



HISTORIC TREE NEAR EL TULE—120 FEET AROUND THE TRUNK—ONE OF THE LARGEST TREES IN THE WORLD



A BELLE OF OAXACA



A WEDDING CEREMONY—BRIDE AND GROOM KNEELING BEFORE THE IMPROVED ALTAR

Scenes in Ancient Mexico, where customs rarely change, and the simple Indians desire little save to be let alone.



THE WEDDING FEAST—BRIDE AND GROOM AT HEAD OF TABLE



THE HUGE ORGAN CACTUS WITH ITS INNUMERABLE STATUESQUE PIPES

(See Page 136)

seed. Panchita, our Mexican missionary, was soon making friends among the folk of the hotel, the very best family in town, and soon Doña Josefina and her sister, Doña Luz, were asking questions about the gospel. On the last two nights of our stay, from one to two hours were spent in the sala with these two intelligent, inquiring souls, answering questions, reading and explaining the Word, thus opening the way for future results. This was the best part of our Christmas. How good it was to hear one of these sisters say at the close of our last period of study: "What a pity we had not begun these talks with you about the gospel from the very first night!"

On Tuesday morning, the day after Christmas, and the day set for our departure, we were informed that the only *coche* in the town, on which we had confidently counted for our return trip to Tlacolula, was horseless; but that there was an excellent ox-cart available. Hobson's choice! Soon the cart was at the door, drawn by a yoke of fine animals, a matting spread over the bows of the cart to keep off the sun, a mattress put on the floor, and the happy Christmas trio, pleased at the idea of traversing the beautiful valley in a bovine Pullman, piled in, bag and baggage, and no happier two and a half hours were spent on the entire trip than those behind our Zapotec locomotive.

A TOWN WITH AN UNPRONOUNCEABLE NAME

TLACOCHAHUAYA. Can you pronounce it? This

was our objective point, as it is headquarters of Rev. Samuel Garcia, the first full graduate of our Seminary in Saltillo, a native Zapotec and the first missionary of the Mexican National Baptist Convention. His pretty little wife is from Mexico City and was at one time teacher in

our school in Puebla. At 4:30 P. M. we pulled up in front of his home, where we spent a pleasant twenty-four hours sizing up the quaint little town; meeting some of the natives who have come out into the light; approving the location of the lot recently purchased for the new chapel; studying with "Sam" some of the problems of his field; listening to his rendering on his tiny organ of the classic music of which he is so fond—he is a musician of no mean type; singing gospel songs, and playing with the little four-months'-old baby girl, whom the Lord has given these workers to brighten their home life while they labor for the salvation of their people.

Two nights and a day in Oaxaca, with a climb to the summit of the noble hill overlooking the city, on the top of which stands a magnificent statue of Juarez, the religious liberator of Mexico; four days in Tehuacan with services each night in our chapel; another night in

Puebla; and at 8:30 P. M. of January 3rd we are back in our cozy corner in Mexico City, tired but happy in the memories of our Christmas flight.

(It will add much to the reader's interest to get a good map of Mexico and follow the flight which Dr. Rudd so charmingly describes.—Ed.)



HELEN HARVEY HARRIS OF TOUNGOO, BURMA, AT TEN MONTHS



OUR NEW FOYER IN AVION, FRANCE, AND THE FINE DAILY VACATION SCHOOL ESTABLISHED THERE BY REV. OLIVA BROUILLETTE (SEE ARTICLE ON PAGE 140)

Daily Vacation Schools in Devastated France

BY FRANK C. EWART



THE closing exercises of the two Daily Vacation Schools established by Monsieur Oliva Brouillette, President of the Foyer Work in France, occurred September 27-28. A year ago, as an experiment, he started the first of these schools at Auchel, and the results were so favorable that last summer he organized another at Avion. These were conducted by Monsieur Evrard, the pastor at Auchel, and by Monsieur Robert Farelly, pastor at Lens, who received his theological training at Rochester Theological Seminary. They were ably assisted by some of the most capable of the young men and women in our churches. These schools have now passed the experimental stage and it is hoped that many of our churches will adopt this new method of reaching the masses: for it has been demonstrated that the children throng to such schools when the methods are made attractive. Though the conditions in France make it impossible to teach religion in these schools, they are really feeders for our Sunday schools and their establishment bids fair to usher in a new era in our work in France. The modern methods employed in them will be adopted to Sunday school work, and there is every prospect that the coming generation of French Baptists will be better instructed and have larger vision of the possibilities of Baptist work in this Catholic country. A concrete illustration of the personal work of the teachers is the case of a little Catholic girl of thirteen who was the brightest one in the school at Auchel. The mother of the child withdrew her from the school to put her to work in the mine: for it is the regular thing for a child of thirteen or fourteen to be put to work to help support the family. One of our workers visited the home and interceded for the child who was eager to remain in the school. She not only succeeded in this but induced the mother to allow her child to continue in the public schools for another year.

The school at Auchel had a total registration of 170, but 40 of these withdrew because of the pressure brought to bear upon the home by the priest. With a real enrollment, therefore, of 130, it had an average attendance of 100. The closing exercises consisted of the reproduction of what had formed the daily program for six weeks. The children brought many flowers to decorate for this festive occasion when their parents should come to inspect their work. Monsieur Evrard had mimeographed a program, on the cover of which he made a pen picture of the open door of the church, with a boy and girl on the way to the school. The children sang heartily many songs they had learned, and some of these, which were really in the form of dialogs, they acted out very cleverly. They presented also a little comedy and one of the teachers told an interesting story. There was a display of the various articles made by the children, which consisted of mats, baskets, napkin rings, etc., made of raffia, aprons, handkerchiefs, embroidery and many other things. The parents were delighted to see the handiwork of their children, who took home what they had made.

At the close of the exercises Monsieur Evrard thanked the parents for their confidence in him and invited them to send their children to the Thursday school, which is an

adjunct of the Sunday school combining Daily Vacation School activities with moral and religious instruction. Thursday instead of Saturday is the holiday in the town schools and these Thursday schools keep the children off from the streets and at the same time improve their moral and intellectual condition.

At the conclusion of the regular program, Monsieur Evrard called upon Monsieur Brœuillette, under whose direction the schools have been established. He gave an excellent chalk-talk which held the attention of the pupils, and clinched the invitation to the Thursday and Sunday schools.

The following day all the workers, together with invited guests from Paris and Bruay, went to Avion to attend the closing exercises there. The very large crowd of children and parents in attendance more than filled the new Foyer we have recently built there, showing that when we put up new edifices in the future we must have greater faith. The little children were packed as thick as it was possible to have them. The girls were seated, but a large square place at one side of the Foyer was set aside for the boys, who were as close together as possible and had to stand the entire hour. Even then there was not room for the parents, several of whom stood in the doors and windows craning their necks to see what was going on inside. There were 310 children of the school present, together with brothers and sisters under six years of age, who were not old enough to be admitted to the school. The total registration of the children in the school was 350 requiring two sections. A recent article in *The Baptist* describing a very successful Daily Vacation School at Lowell, Mass.,



TEACHING STAFF IN THE VACATION SCHOOL AT AUCHEL

speaks of an average attendance of 135 cared for by four paid workers and sixteen volunteers. At Avion there was an average attendance of 230 cared for by four paid workers and one volunteer. The Foyer at Avion was

built by Monsieur Brouillette, of the same size as the temporary one at Lens, which had served our purposes sufficiently. It accommodates about 250 comfortably, but there were surely 400 packed into it on this occasion, for the children sat two on a chair and very many people were compelled to stand.

The program presented was similar in many respects to that of the day before, but there was a larger variety of handiwork as Monsieur Brouillette had carried up from Paris a jig-saw and wood suitable for it. Some of the most advanced boys constructed an excellent reproduction of the Foyer, which was the center of attraction on the exhibiting table. It was placed on a box of earth representing the grounds and in front of it was stuck a little American flag. Monsieur Farelly spoke of the origin and uses of the Foyer and the fact that they owe it to the Americans. He had the four Americans present rise and the children shouted "Vive l'Amerique!"

The regular activities of the Foyer include a sewing class of 100, which is too large for one section and so must be held on two successive days. Among the other exhibits was the replica of a very comfortable and attractive home and around it were many animals made with the jig-saw. Monsieur Farelly remarked that they had not constructed an "estaminet" (saloon), which by the way is even more common here than the saloon used to be in a typical western town. This gave him an opportunity to press home the lesson of temperance which is so much needed in Northern France, whose special vice seems to be alcoholism. He wished the life of Avion to be typified by the comfortable house and to find its center in the Foyer.

These Vacation Schools have been financed with money



PASTOR EVRARD OF AUCHEL AND HIS FAMILY

sent by American Baptists. Too much credit cannot be given to the broad vision of Monsieur Brouillette who established them. The hope of our work in France is in the young. There is a rising generation of young people who are dissatisfied with old methods and are bound to make themselves felt in the future.



CHILDREN AT THE DAILY VACATION SCHOOL IN AUCHEL, FRANCE

Educational Opportunities of the New Régime in India

By E. ELIZABETH VICKLAND, OF ASSAM



WHEN the British Government was first introduced into India it had first to set about giving the country the blessing of order, peace, security of life and property. The minds of the people had been weakened and disturbed by ages of foreign conquest and internal dissensions among the varying Kingdoms into which the country had been rent. The British Government had to put faith and courage, and to foster the spirit of unity, into the divided and disorganized life of India. It had to safeguard the rights and interests of the people by governing them by means of settled laws. So the government began its preliminary work of union, order, peace and security. It established schools, colleges and universities to awaken the thought and intelligence of the people. It set free those British forces and principles—by law—of liberty, of individual rights, of public life and public spirit.

"The result of all these years has been that the British Government has by its work created a 'New India,' asking for a fuller life than of old and claiming the right of her people to govern themselves in the principles of law, liberty and self-government in accordance with what is best in her ancient civilization, and with the new spirit created by the British Government itself all these years. The new era, the new reforms, the new law declaring the reforms to be the first substantial step towards the goal of complete self-government for the people of India as a part and partner of the British Empire, are the natural result of that spirit and therefore a tribute to that government."—(Quoted from the pamphlet by Sir Narayan Chandavarkar, Kt., under the title, "The New India.")

The above quotation shows that India's best thinkers are both appreciative of what the British Government has done and ready to cooperate with the plan of reform that England put into operation in 1921 leading to self-government in India. It has ever been her policy to train for greater responsibility by a gradual increasing of responsibility. It is in accordance with this policy that the new Reform Scheme has placed in the hands of Indians whole new departments of the political and social administrations. It is not the purpose of this article to discuss at length all that is included in this, but to point out a unique opportunity the present time presents in connection with this new delegation of power into Indian hands.

The Reform Act gives the first step in responsible government in the provincial administrations by entrusting to them certain departments known as "transferred subjects." Among these there is none more important than education. In the past the schools have followed English curricula and English methods. But both British and Indian educational leaders have expressed dissatisfaction with that system as inadequate and unsuited to Indian needs. Now it devolves upon the Indians themselves to work out an educational system that shall be both economical and consistent. Mission schools have always led in experimentation and research to these ends. British educational officials have always been interested and sympathetic with this line of work,

and ready to accept any usable contribution. And now the Indian leaders, realizing their need—for they are inexperienced and often untrained for this particular kind of work—turn eagerly to the educational missionaries for help. The schools under their jurisdiction take on more and more the pattern set by the mission schools.

The new girls' school in Golaghat under the Mission furnishes good illustration of the influence of such a school on a Hindu community. From almost the first week of its opening prominent citizens began to visit it. The work of the day went on as usual and the visitors were given full freedom to inspect and question. Among the first was the Principal of the Government High School for boys. He is a well educated man, keen and open-minded. He spent a whole afternoon in the school and afterwards talked over with us what he had observed. The next week his ten-year-old daughter was enrolled. She had failed in the Hindu school in the town, and her father had expressed his faith in our methods to bring her up to standard. We are glad to say that he was not disappointed, for she stood well in her finals. Soon afterwards the Deputy Inspector of Schools came for a visit. He is a Brahmin and a born educator. We were pleased to find that we could count on him as a real friend and ally in our work.

After a few days the Assistant to the Deputy Inspector came to ask if we had any books giving the methods used in our school. Of course we had no printed ones, for such books are not known in Assamese, but we offered him the use of the notes we had had copied of the subject matter taught in the Normal Training Department of the Nowgong School. He took them eagerly and kept them so long that we feel certain that he had copies made of them.

Later, one Sunday morning the Deputy Inspector came to call again. He apologized for coming on Sunday, but it was his only opportunity at that time. We took him into our confidence, showed him over the compound, explained the details of the cottage system of caring for the boarders, showed him the plans for the new buildings, and answered his questions frankly and willingly.

Not long after that he came again. He had two propositions to propound. The first was that he wished to form a Teachers' Club among the teachers of the district, to meet periodically to discuss their common problems. (Many such organizations are springing up today and show that the people of India are learning to work cooperatively, irrespective of race, caste, creed or sex, to further common interests.) His request was that the writer come to these meetings and deliver lectures on methods and psychology. I consented with trepidation, but I realized that here was an opportunity of very great significance. Then he asked if we would be willing to talk over the educational situation of the town with a committee of citizens. To this, of course, we were glad to consent.

All this time we were continually enrolling the girls from the best families, high caste most of them. Some had been called home from other places. We had rigged up a school bus from an old spring wagon to convey these

girls, respecting the Hindu prejudice against letting women walk on the streets. The English department was attracting attention. Within a year and a half the school had reached six grades, with English according to the government requirement, and in 1920 it became a full Middle English School.

On the appointed afternoon the Committee came. It was composed of the Honorable Gansayam Borua, educated for the bar in England, and a member of the Viceregal Council in India, representing as well one of the finest families in the province; another prominent barrister; the secretary of the Hindu Girls' School, and the Deputy Inspector of Schools. They asked a number of questions regarding the aims and policies of the school, and then they tried to persuade us to take over all the school work for girls in the town. That meant two small girls' schools of lower primary grade (first four grades), and a Middle English School with an enrollment bigger than ours, all under Hindu auspices. The girls in this last school they wanted to send to us, closing the other school. While we appreciated the compliment, we expressed our unwillingness to compete with or take from any other school, feeling that there was room for both schools to thrive and prosper, and stating our willingness to help in any way we could to make the other school a success. "But," they insisted, "you are bound to get these girls anyway sooner or later. You are college women, you are experts in your work, and you have trained teachers and good equipment. It is for the good of the community that we ask you to take charge." But we had neither room nor money to undertake such a program had we felt it wise. The school was too young to stand such a sudden and wide expansion, especially as it was so soon to be turned over to a new missionary who had had less than a year of language study.

A mass meeting had been scheduled for the following Sunday afternoon to be held in the biggest building in the town for the express purpose of discussing the question. The committee informed us that they were going to make a recommendation in favor of giving over to the Mission the supervision of all the Girls' Schools, and the closing of the Hindu Middle English School. They told us that there was a big constituency in the town to support this recommendation. This surprised us. We had been working quietly, little realizing that we were the talk of the town. They asked us to be present, but we reminded them that Sunday was our day of worship, and besides, there would be more freedom in discussion if we were not present, especially as we ourselves wished to keep outside of the matter entirely.

The Deputy Inspector told us about the meeting after-

wards. It was a big gathering and there was much heated discussion. The opposing faction had argued against the recommendation on the grounds of our Bible teaching. When reminded that Bible study was not compulsory they answered that the very atmosphere was Christian and the girls would unconsciously imbibe more or less of it. Those in favor of the recommendation had replied that they could counteract that at home. When it came to a vote the assembly was about evenly divided, and another recommendation was presented and passed to the effect that an effort be made to bring the other school up to standard of the Mission School. But the Deputy Inspector assured us that it was only a question of time until the whole situation would be in our hands whether we wish it or not.

I wonder if he still has faith in us, after our failure to raise funds for even current expenses, and after he knows the probability that instead of enlargement the school will have to lose the four upper classes and turn away their promising daughters, thus taking the position of an inferior rather than a superior school. I wonder if ever again we will be the talk of the town, except as a butt of jest and scorn. I wonder if ever again we will have the opportunity of instilling into the future mothers and leaders among the high caste folks of that town the ideals of our Master and the common truths that make for strong, beautiful womanhood. Will Christianity itself ever regain its lost prestige in that community?

The Golaghat school is not unique. All the mission schools, of whatever rank, have an unparalleled opportunity for giving their message. It is theirs, not only to train the future pastors, teachers and leaders for a strong Christian community, but to furnish leaders for all departments of India's life, and thus to infuse into that wild whirlpool a strong steadying current of Christian ideals. Now we may have under our tutelage the finest young people in the land because ours are at present the best schools, and under the impetus of the new aspirations these young folks will go to school some where. These are the young people we have coveted for years. After ten years our greatest opportunities will have passed. There will be good schools under native auspices then. Unless the Christian schools still continue to lead by their very excellence, we will after ten years only get the mediocre and inferior material. Has Christ ever given His church a bigger challenge to make good than now?

The storm-tossed nations of the East need leaders. The very pressure of the times will produce that leadership. It is ours to decide whether that leadership shall be Hindu, Mohammedan or Christian in India.

Golaghat, Assam.

This is one of the clearest and most informing articles we have seen on the educational development in India; and we cannot conceive of a stronger appeal for adequate support than Miss Vickland makes. Such American educators in India are our pride.



Johnson Destroys His Idols

BY E. DOROTHY HUMES

Miss Humes is a Missionary of the Woman's American Baptist Home Mission Society among the Indians in Toreva, Arizona. The Hopis have a pet name for her. They call her "Sikanwanmana"—which means "Sunshine Girl."



IT WAS Snake Dance Time to the Indians. To the white man it was the last of August, and to those of both races who witnessed the iconoclastic service in Hopiland it will be a time long remembered.

About fifty tourists who had made the ninety-mile trip from the railroad to see the snake dance gathered to watch the proceedings not realizing that in their modern costumes they were a source of amusement to the full-skirted Hopi women. There were anthropologists, artists and pleasure-seekers in the group and each put his own interpretation on the ensuing events.

Johnson has been a Christian for several years but before his conversion he fell heir to all the sacred sticks and gods used in a certain religious ceremony. When he accepted Christ they were stolen from him and hidden by other members of the clan. Only two days before he had discovered them and now wished to destroy them completely. He lined them up in a half-circle in front of him—sticks carved to represent corn stalks with two ripe ears; sticks cut to look like zig-zag streaks of lightning; two gods about twelve inches long, carved of wood and stained some color which much handling had so worn that it was hardly recognizable; a pair of antlers shed long, long ago, and many head dresses made of bent twigs with half a crook-necked gourd attached to each side to represent horns. Johnson said that these things were hundreds of years old, as old as the Hopi himself. Many of them had never been seen by the majority of the Indians, so sacred were they to the tribe that only those who were priests or in line to become priests could look upon them. Now they were to be utterly destroyed. Not even a picture was taken—and all entreaties that just one relic be saved and sent to some museum fell on deaf ears. Nothing must remain.

Johnson placed a tall box on the ground and on it he laid his Bible. Around it were the implements dedicated to demon-worship. Then the real service began. Otto gave the opening talk, addressing the group of tourists. He told them that the Hopis owed much to the white man. Had he not brought schools to them in order that they might learn many things? And had he not brought them the greatest blessing—God? "But," he added, "you who come in here to view the old heathen dances are undoing your own work. You pay taxes to send us to school yet you come here and encourage by your presence the continuance of the very thing that holds us to the old, sinful life. I tell you frankly that we do not want you to come here to see these things. We do want you to come and tell us about Jesus. If you don't want Him out in your cities don't take Him away from us. If you have grown tired of His Word let us have it. We are hungry for it—we want it."

The laughing and whispering had ceased and everything was strangely quiet. Johnson stood up and began to quote from his Bible. "The idols of the heathen are of silver and gold, the work of men's hands. They have

mouths but they speak not, ears but they hear not, eyes have they but they see not, neither is there any breath in them. They that make them are like unto them, so is everyone that trusteth in them." Johnson speaks English fairly well but his sentences were broken as he talked. "Yes, these idols are just wood. They can do nothing," he continued. "They have been here many years but they can never help us. We pray to them but they do not change. They are merely wood. What became of the rest of the tree from which these gods were made? It was burned to cook dinner. The Bible says 'they that make them are like unto them.'"

"I want to tell you a story. About thirty-five years ago there was born in this village a boy. He was born blind but his mother and father didn't seem to care. He learned to play around a little and he thought he was happy. When he was twelve years old his father made him a nice smooth stick with which he led him around until he was a young man. Then his eyes began to hurt him. He begged his father to make them well but he could do nothing for him. One day a white doctor came to the village and the young man asked to have him examine his eyes. The doctor worked a long time over the young man until finally his eyes were opened and he saw! How happy he was! Now he could see all the things he had only imagined before. He walked about the village, but he wanted to see more so he climbed the steep trail to the mesa. He could see a long way, but he was not yet satisfied and he mounted to the highest peak of all. There he could see all that he had ever heard of, and his soul was content."

Here the calm even flow of Johnson's voice changed to a piercing tone, his shoulders straightened, his lips looked stern and facing the tourists he continued his story. "One day while the young man was walking alone in a field he saw a dead horse. The next day he found a buzzard eating the flesh of the horse. The bird flew away but soon returned with two more buzzards. The next day the flesh of the horse was nearly gone and many, many buzzards were feasting there. Soon there were only bones left but the buzzards fought over those."

Johnson stopped, his body relaxed, and things were so quiet that one held one's breath instinctively. Turning his face towards the Christians he spoke again, calm and composed, master of himself and his listeners. "My friends, hear now the interpretation of the story. I was the boy born blind—not eye blind, but soul blind. My parents did not care for they too were in the dark. I played as all the boys in the village did, doing the bad things our people told us to do. Then when I was twelve years old my father, or rather my step-father—the devil—gave me a smooth stick. The stick was these idols and he bound me to them with chains I thought I never could break. I walked as he told me to walk for many years and thought I was happy—but I wasn't. My heart hurt me when I did the things the devil told me to do. When I was a young man, the doctor—your missionary—

came. He told me about Jesus and my heart hurt me more and more. But my father, the devil, could not help me. Then I asked the missionary to make me see. He worked a long time and suddenly I was healed of my blindness. I threw away the smooth stick. My father could not make me use it. I had light! I could see!

"But I wanted to see more. It was hard to learn to read but the missionary helped me and soon I could read a little of God's Word by myself. It was like climbing the trail to the mesa and I could see more than at first. But I wanted to see all and I was not satisfied until I had climbed the highest peak. Now I have read God's Book through many times and I love it." He laid his hand on his Bible tenderly. "I find in it that idols are not good and the snake dance is bad—like the dead horse." He turned to the tourists again. "That dead horse of my story is the snake dance. It was bad all the time even when no white men knew. One day one white man came. He saw it and went away. He told his friends and next year they came too. They flew away and the next year many people came, even government people who know much more than my people about what is good for us to do. They all feast on dead horse. Now only bones of the dance are left. It is no longer sacred to the people—it is just for fun. Yet the white people, the buzzards, keep coming, more and more each year.

Next year maybe they come like real buzzards flying through the air in their airships to feast on the dead horse."

Turning he pointed to the images on the ground around him. "You see those things? They shall be burned with fire. One match will set them to burning and they can say nothing to the match. Come and see the reward of the devil and his angels."

The crowd gathered closer while Johnson heaped the things so that they would burn well. He worked quickly and in a moment was scratching the match. The dried old twigs of the head dresses caught and the flame darted from stick to stick. All stepped back from the heat of the fire as it greedily licked up the old idols and the sacred sticks. A song was started and taken up by all who knew it. It was a Hopi song expressing thanks to God for His Light and for new life in Jesus. Faster and faster burned the wood, the flames fanned by a stiff breeze, and just as the last image crumpled down into the ashes, the Indians, led by the missionary, sang a translation of "Tis Sweet to Trust in Jesus." Truly a more spectacular or stirring event could not have taken place on any foreign field. As the crowd moved gradually away down to them on the wind came the clear, glad voices of the native Christian Indians singing,

"Jesus, Jesus, you are Chief."



The Old Woman, Her Pig, and the Stile

A MODERN VERSION BY MILLIE M. MARVIN OF NOWGONG, ASSAM

ON ONE of our large mission compounds in Assam there lived and labored a young woman whose troubles were many and all her own. One day, for Hindu girls, she had a house built. It was a wonderful hostel. There were screens all around to keep the mosquitoes and insects out. There were locks on the doors to keep the girls in. There were iron beds in the rooms in which bugs take no comfort. Also there were cook-houses after their own hearts. All was in readiness so that the Hindu girls might be moved by Saturday night only the fence was not built.

So she went to the Mali and said, "Please, Mali, build me a bamboo screen so that I can move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But the Mali said, "Go to yonder coolie and get him to stretch the wire fence, then I will put up the bamboo screen."

So she went to yonder coolie and said, "Please coolie, stretch wire fence so Mali can put up bamboo screen, so I can move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But the coolie would not.

She went a little further and she met the driver. "Please, driver, drive coolie, coolie will not stretch wire, Mali will not put up bamboo screen and I cannot move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." The driver would not but said, "Go to yonder house and say to yonder Sahib, 'Come and show me how to build the fence, then I will drive coolie.'"

So she went to the Sahib and said, "Please, Sahib, come, show driver how to build fence, for driver will not drive coolie, coolie will not stretch wire, Mali will not put up bamboo screen and I cannot move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria."

But the Sahib said, "Go to yonder Debtor. He owes me, get him to oversee your fence."

So she went to yonder Debtor and said, "Please, Debtor, come and oversee the building of fence. Sahib will not show driver how to build fence, driver will not drive coolie, coolie will not stretch wire, Mali will not put up bamboo screen and I cannot move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But Debtor would not.

"Then," said the young woman, "I shall call the Judge." So she went to the Judge and said, "Please, Judge, arrest Debtor. Debtor will not oversee, Sahib will not tell how, driver will not drive coolie, coolie will not stretch wire, Mali will not put up bamboo screen and I cannot move Hindu girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria."

Then Judge arrested Debtor. All at once Debtor began to oversee, Sahib began to tell how, driver began to drive coolie, coolie began to stretch wire, Mali began to put up bamboo screen and to her astonishment and delight the Hindu girls moved into their new hostel by Saturday night, before they got malaria.

(This is a brilliant bit of literature by Miss Marvin, and we want more from her.—Ed.)



GOLDEN WEDDING OF DR. AND MRS. DAVID DOWNIE IN NELLORE, SOUTH INDIA

The Downies in the front row, their daughter Alice on the left, Dr. Stenger on the right, David Stenger standing, the three other Stenger children on the ground; the Hospital ladies at the extreme right; Rev. Frank and Mrs. Manley at the left of Mrs. Stenger; Rev. N. Canakiah next Mrs. Manley; one of the Indian grandchildren on his left; the Pastor sitting on the ground and Rev. T. H. Mersiah next, also one of the Downie's boys. The second row standing are all Nellore missionaries with three of the Mission workers. The upper row are all women once in the Nellore school, with Miss Ferguson and her father, Dr. Ferguson of Madras. The three girls in the window are High School girls.

A Golden Wedding Anniversary in India

SWEETER as the Years Go By." Chosen as one of a group of solos sung by Miss Brunner, and followed by the Telugu Wedding Hymn, this melody expressed the felicitations and goodwill of the guests who gathered in Nellore, November 21, 1922, to celebrate the Golden Wedding Anniversary of Dr. and Mrs. David Downie, for nearly fifty years missionaries of the American Baptist Foreign Mission Society in South India.

For the celebration their Indian friends of three generations met in the Telugu Church in the afternoon where the Pastor, Rev. A. P. Veeraswamy, led the services. This pastor is the oldest of a family of five whom the Downies took in during the famine of 1876-1878. Rev. Canakiah, the only adult living who greeted the new missionaries on the Jewett Bungalow veranda, December 10, 1873, was among the guests. He met the Downies in Madras when they landed and escorted them in bullock carts on that eventful 108-mile journey to Nellore and was also the first ordained pastor of the Telugu Mission. It was appropriate that he should offer the prayer and speak words of greeting at this occasion fifty years later. A poem which incorporated the names of all the missionaries now

in Nellore with a review of the work of the past fifty years, was sung by its composer, V. Samuel, a preacher's son. The couple was garlanded with yellow chrysanthemums and another Telugu hymn was sung by the guests, about five hundred in all. Girls of the high and elementary schools closed the afternoon with exercises presented in both English and Telugu, with a beautiful marriage ceremony by Dr. W. A. Ferguson, adapted for the occasion.

The "wedding party" then went forth to an evening's entertainment at which sixteen Nellore missionaries gave a banquet to the Downies, the six Stengers from Ongole and Dr. Ferguson from Madras. To crown the day; as they stepped from the church, there appeared in the compound a brilliant rainbow, although it had not rained, extending from horizon to horizon and having, as if in reflection, a duplicate in faint replica. To the Downies it seemed a Bow of Promise, God joining with their Nellore friends, and setting His seal on their life and service for Him. As it faded away, there remained in the west a golden glow, symbolic of a golden ending to a Golden Day.



THE EDITOR'S POINT OF VIEW



Mission Trophies and Faith

Talking with a Christian leader recently, he said that he was constantly kept from a feeling of pessimism by the trophies of grace in Christ on the foreign mission fields. He found in the unquestionable transforming power of the Gospel among non-Christian peoples a strong support of his faith. The ability of Jesus Christ to save and remake individuals and communities in India, China and Africa was so remarkably evidenced that it gave a new reality to religion, and made him ashamed of his own failure to trust this same divine power to redeem men and women in America.

Many have felt this same thing. How often are we shamed by the self-sacrificing spirit of the native converts, who for the sake of Christ give up not only material good but home and family and social relations, even becoming outcasts for Jesus' sake. And how stimulated we are by examples of loyalty and heroism which in our day in lands we have regarded as inferior to our own find their parallel in the early days of Christianity. Missions are not only the first concern of the church and every Christian but also the life-giving impulse and inspiration.

Missionary illustrations are full of the spirit that strengthens faith. We sometimes wonder that many pastors do not recognize more fully their value in this regard and use them more frequently. Rightly handled in relation to the subject of the sermon they never fail to interest. If *MISSIONS* is read with a view to select the "living witness" illustrations, the number and variety of them will prove a surprise. We commend them to pastors who wish to give their people illustrations that will both increase their faith in the Gospel and their interest in the great cause of world evangelization.

The Only Remedy

A group of Christian women, all of whom were earnestly engaged in specific service in Christian organizations, were discussing the present world situation and asking where the remedy for acute conditions was to be found. A business man who sat near by could not help hearing the animated conversation. The range was from national to international, from diplomacy to democracy, from socialism to sovietism. The position and attitude of our government were freely criticized, as was the policy of European governments. The inability of the church to function was recognized. What was the cure for a troubled world, with war looming again on the horizon and civilization sore bestead?

At last the business man could sit still no longer. Begging pardon for intruding, he said he had been an involuntary listener. He gathered their Christian connection, and this fact had made it amazing to him that not one of them had even mentioned the only possible cure—Christianity. Speaking with a solemnity that conveyed

itself to the group before him, he graphically described the situation, then stated as clearly the principles of brotherhood and peace which Jesus taught, and closed with the statement that there was only one possible remedy for the ills which now afflict the world, and that remedy found its only source in Jesus Christ.

If it was a surprised group, it was also an appreciative one, and the business man, who had never thought of being a preacher but who could not have such a discussion close without mention of the one thing needful to make it of help, had planted a seed sure to bring forth fruit in more than one life. Christians generally need to awaken to the same truth—not merely to assent to it, but throw all the power of their personality into bringing the world to see it and take place at His feet who not only has the words of eternal life, but the life itself to give.



True Apostolic Succession

During the late war a soldier who had sacrificed all to the hope of a better world gave utterance to these significant words: "I am saying that something is wrong with the scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian church."

"Go ye into all the world" were the parting words of our Lord to His followers. How inadequately we have fulfilled them in the nearly two thousand years which have passed since they were spoken! Today we are challenged as almost never before by the needs of a suffering world whose only remedy is to find and follow Him. We shall not now or ever fulfil His command with a conventional and institutionalized faith which is content with the personal satisfactions of religion and a perfunctory discharge of the obligations of church membership.

We need a revival of the flaming evangelistic passion which characterized the early church. The same vital experience of God which impelled them will enable us to face any difficulty, to overcome any obstacle, to make any personal sacrifice. Then we shall say, with Peter and John, "We cannot but speak the things which we have seen and heard." This is true apostolic succession.



Seeing Oneself in Stockholm

If we can see ourselves in Stockholm—that is, those who are fortunate enough to be going—in advance of the actual fact, it may save us from yielding to certain temptations which would weaken or destroy the influence we hope to exert.

There is the ever-present temptation to think of ourselves more highly than we ought to think. As citizens, for example, of the "biggest" country on earth, the rich-

est, most powerful, and all the rest of it. As members of the "biggest" body of Baptists, hence naturally qualified to give lessons or examples to all other groups of Baptists. We devoutly wish that word "biggest," together with that other abomination "boost," could be banished from dictionary and memory for at least a decade. But if the words remain, let us at least refrain from using them in the presence of our friends overseas, who are already sufficiently aware of the discrepancies in size and financial ability and need no reminders either in word or manner.

There is the temptation to feel a sense of national superiority—wholly unwarranted in fact and sure if present to make itself known to sensitive people. Let us see ourselves in Stockholm free from prejudice, with open heart and ready hand, with utmost cordiality of mood and temper, falling in gracefully and graciously with foreign customs, keeping all criticisms till we get back to America and then forgetting to mention them—in short, behaving so beautifully and sweetly that some of our home friends would scarcely recognize us if they were there.

As for the lesser temptations, such as over-tipping, over-eating, over-tiring, over-buying—those are of minor importance. The great thing is to see oneself in Stockholm possessing and preserving a truly Christian spirit that shall make all one's contacts helpful and a blessed memory both for others and oneself.



The Soul Enrichment of Bible Study

For many years Dr. Ozora S. Davis, President of the Chicago Theological Seminary (Congregational), has conducted a department in the *Congregationalist* under the title "Dr. Davis' Bible Class." He has given week by week an exposition of the International Sunday School Lesson with a view to interest men and women in Bible study, and few expositions have been richer or more enlightening, while through all the work the warmth of a spiritualized personality has been felt. Feeling that the time had come when he must give up this extra task, though it was most difficult to sever the tender relations that had grown up during the years between the teacher and his newspaper class, Dr. Davis in his farewell message describes the influence of his Bible study upon his own life in terms which we quote for the benefit of our readers, who may well value such testimony:

The second abiding benediction from this work has been and will ever remain an enriched sense of the joy and profit of Bible study. I cannot imagine any other subject to which I might have given thought week after week for so many years and not have the matter grow stale and my temper flag. But it never has been so; and I rejoice in the preparation of the notes more now than ever I have done before. So far as I know how to do so, I have been a student of the Bible according to the best methods of literary and historical research; and I never have stopped short of giving on these pages the most modern and approved results of the best findings of students in the literature and history of the Bible times. Using the words in their simplest meaning and pouring into them all the reverent and beautiful content that I can command, I love and study the Bible as the Word of God. Its inspired writers have been to me more and more the leaders and masters of my spirit. I have found the mine deeper,

the treasure richer and the work happier every year. I expect it always will be so; and if I could leave a final word with the Class, save only that to be spoken next, it would be concerned with the joy and profit of Bible study, with the charge to keep close to the Book of books.

But there is one still deeper certainty and profounder joy which I desire to record here in this final hour. The years have given me, through these studies, such a sense of the glorious beauty of Jesus Christ that I find no words in which fittingly to express what I know and feel. Greater than all the explanations of his Person is this shining and commanding Christ of the Bible. In Him I have seen as we have worked in our weekly sessions, the meaning of God and the certainty of the spirit, so that I am convinced that I understand what Thomas meant when he said, My Lord and my God. If I were put to the test of giving an adequate explanation of all the meaning of this blessed fact I would undoubtedly disappoint both myself and members of the Class who would be listening for familiar words which they hold sacred. But one does not have to give a satisfactory psychology of love before he can have a friend. Nor does my theory of Jesus—and I have one, which grows simpler and yet clearer every year—require perfect expression before I can rejoice in the experience of the Comrade Christ. More than one friendly critic has told me that I preach too much; and I admit that I have done so. But I have felt the intense conviction that the Class hour was not merely a study session; I have tried to point the members of the Class, through many fashions and in divers ways, to the Christ of the ages, the object of our love and devotion. For this I make no excuse. I know no greater privilege and I find no greater joy.



Statement Regarding Financial Situation

BY GENERAL DIRECTOR J. Y. AITCHISON

The total receipts for the first eight months of this fiscal year, including designated gifts, are 88.16 per cent of the amount collected during the corresponding eight months last year. Of the total receipts amounting to \$2,928,681.30 to January first, \$518,528 were designated. Of this \$518,528 payment on the Rockefeller pledges amounts to \$225,000, leaving a total of designated gifts from all other sources of \$293,528.

This leaves \$2,410,153.30 distributable receipts to apply on the goal for the year. This goal provides for the raising of \$10,000,000 in addition to all designated gifts made since November 15, 1921. Therefore during the last four months (or one-third of the year) we shall be obliged to secure three-fourths of the united budget.

After allowing for a possible shrinkage of 30 per cent, the amount due this year on outstanding pledges is over \$9,400,000. We are depending upon our people to pay this year at least 70 per cent of the amount due on their pledges.

(It would be most unfortunate if reading "On the March," which is rightly intended to encourage by showing the progress that has been made in the past three years as compared with preceding periods, should have the effect of making our people satisfied and contented. The truth is that for everything accomplished there has been much more unaccomplished, and that past giving

and working will not pay the missionary salaries this current year. Heed what Dr. Aitchison says about the amount that must be secured during the last third of the fiscal year. We have not the figures for January, but whatever improvement they may show there is no doubt at all that only heroic planning and giving from now until April 30 can save us from a situation which no Baptist would wish to face.—*Ed.*)

NOTE AND COMMENT

¶ MISSIONS is hard put to it with regard to the prizes for the Question Box and Puzzles for 1922. We do not wonder that subscribers who feel sure they are entitled to a first or second prize cannot understand why they do not get the prizes or at least some word about them; nor that often patience gives out and they question whether the offers were really intended. It can only be said that the task of assorting and checking up the hundreds of answers received monthly, together with the great batch sent in for the whole year during the latter part of December and the month of January, has occupied one and two clerks for weeks, while the matter was greatly complicated by two changes in helpers at the critical time; and to cap it all the editor—the only one who could decide on the prizes—was suddenly laid low by the gripe and is yet unable to visit the office and set the machinery of distribution going. This is said because an explanation is undoubtedly due our friends, and while we dislike to make excuses there is no other honest course now. We can promise a different system next year or an abolishment of the entire plan, which has proved so popular as to be the undoing of a staff too small because the deficit has to be kept down as the first responsibility. But we shall find a plan and not have to go to extremity, and presently the prize-winners will smile and all will go well. Those to whom subscriptions are due will receive MISSIONS from the January issue.

¶ It was with a shock that will be shared by thousands of our readers that we received the news in a letter from her sister of the death in Washington of Mrs. Abby Gunn Baker, January 25. "She gave her last life's blood for the Oriental Colleges," writes Mrs. Amy Gunn Warn. "She had been deeply enlisted with Mrs. Peabody in her campaign, writing and speaking. Her niece wrote from Ft. Scott, Kansas: 'We had given up trying to do anything here until your letter came with the literature; then we pushed hard and raised \$600.' That is just one instance. She worked until late at night and early in the morning." That was the way Mrs. Baker worked—threw her heart and soul into it regardless of her body, which seemed too frail to support the eager and untiring spirit. She was highly gifted, intense, a concentrated bundle of enthusiasms. Writer, lecturer, for many years in charge of the White House china and an authority concerning it and White House history, a leader in women's movements of worth, an indefatigable worker during the war in camps and hospitals, few women have won a larger place in public acquaintance and esteem.

¶ But it was to her church, her denomination and worldwide missions that Mrs. Baker gave her most consecrated effort. Born in Pella, Iowa, daughter of Rev. Elihu Gunn, a pioneer Baptist home missionary, she received a liberal education; married William Henry Baker of Ft. Scott, Kansas, in 1881, and in 1896 they came to Washington, where Mr. Baker entered government service. Uniting with the Calvary Baptist Church, Mrs. Baker became an active participant in the remarkable development of that great organization under the leadership of Dr. Samuel H. Green, especially in the women's missionary society and the Chinese Sunday school, of which her husband was long superintendent. She was known both de-

nominationally and interdenominationally and traveled extensively in the interests of religious work. She was a devoted friend of MISSIONS, as of the editor and his family, and Washington will seem a different place without her smiling greeting and radiant personality. To the bereaved husband, sister and other relatives we offer deep sympathy.

¶ We confess that we get little enlightenment or encouragement from figures which tell us that receipts are so much per cent of the amount collected during the same period last year, which (if we look it up) we find to be something per cent of some former period's collections. What is the use? What we want to know is not what per cent we are in relation to something else, but how much in actual receipts have we got the first eight months of this year, say, toward the \$10,000,000 which we require to pay the current bills of the year and discharge the debts? Then we can know what we have got to do. Besides, we have only two months left, from the time this issue will reach you, and the only thing sure we know of about the finances is that if we are going to come through the fiscal year with \$7,500,000—not to say \$10,000,000—it will require a deal more of effort and determination and personal sacrificial giving than has been shown thus far during the year. We should have no disillusionments in store by failing to recognize the facts now and acting accordingly.

¶ The rumor man is always busy, and already he has started in on the Stockholm Baptist Congress, suggesting that on account of the conditions in Europe it will be unwise to go abroad this year, etc. Of course this is calculated to hinder the bookings for Stockholm. Dr. Peter C. Wright, secretary of the Northern Baptist Convention's special committee on the promotion of attendance, says that all such rumors are at this time absolutely without foundation, and Baptists who are planning to go should give no heed to them. All may be confident that if good reason appears for any change later, the committee will deal with the constituency in perfect frankness. It should be remembered that there are steamships sailing direct to Norway and Sweden, and northern routes in plenty without touching any of the disaffected parts of Europe, should these prove undesirable for tourists. But what would the rumor man do if he could not anticipate trouble?

¶ Two interesting events in Brooklyn can only be mentioned in this issue. One was the Training Institute for Baptist Church Workers at the Baptist Temple, with nearly 700 enrolled as regular students, and a mass meeting on Sunday afternoon with over 1,000 present. Mr. Hazzard has given an account of this Institute which will appear in next issue. The second event was the World Background Week at Greene Avenue Baptist Church, under the general direction of Rev. Edward C. Kunkle, Promotion Director of the Metropolitan Board of Promotion, who has a program that should prove of permanent benefit in many churches. Description of this will also appear later.

¶ The Woman's Baptist Social Union of Boston has gladly extended the privilege of attending its meetings to women missionaries at home on furlough. Missionaries interested can obtain further information by writing to Miss J. W. Woods, Secretary, 161 Waverley Street, Framingham, Mass.

¶ Through temporarily mislaying a communication from Rev. J. A. Frey we were unable to publish the names of all the brethren in the photograph of Baptist leaders in Latvia which appeared on page 75 of our February issue. Reading from left to right the names are Mr. K. Freywald, Secretary of the Lettish Baptist Union; Rev. P. Laubert, President of the Lettish Baptist Union; President J. A. Frey of the Baptist Theological Seminary in Riga; while the names of the two standing are Rev. A. Meter, Pastor in Libau and Mr. A. Sgegers of Sakas.

¶ The February Board Meeting of the Foreign Mission Society was held in Chicago, with many meetings in the churches and a session with the Ministers' Conference.

Numburi Lukshmanursu

BY ALICE M. WILLIAMS LINSLEY



AMONG the Telugus of Southern India, the occupation of the father invariably becomes the occupation of the son. So little Numburi Lukshmanursu, the son of the medicine man of Kotta Palem (village) was destined from birth to be a medicine man, a member of the Mala priesthood. Now the Malas are one of the two great outcaste classes of India, the "untouchable carrion eaters," the pariahs of Hindu society. From the ranks of these, however, "the base things of the world and those that are despised," have come very largely the converts to Christianity so far.

The Mala medicine man is a figure of great importance among his people. From father to son are the palm-leaf books handed down—the secret incantations and formulas—the superstition and chicanery, interwoven with some knowledge of practical value. The medicine man is also a priest of the Hindu religion, and the first Christian preachers who came to Lukshmanursu's village found him fiercely opposed; but later, Dr. Clough in "Social Christianity in the Orient" tells us "he admitted there was food for the soul in this new religion." His attitude soon turned the village against him. His mother and two younger brothers withdrew from him. They treated his wife harshly, telling her that if she had courage to leave him, he would soon come back to the old ways.

"He endured this for a time.

Then he came to Ongole, asked for baptism and consented to have his topknot of hair cut off. As he returned home, he found his wife waiting for him, her child in her arms. He saw that she was crying and knew what he had to face. With a firm step he went to the house. He laid his turban aside, preparatory to performing his duties as a householder. When his mother saw his head, saw that the juttu (the sacred topknot) was gone, she said in a voice choked with fierce emotion: "I brought you forth and cared for you in the hope that in my old age, I should be cared for by you, but now I shall not eat food that comes from your hands. Go away! You are to me as those who are dead!"

Never, even as an old man, could Lukshmanursu refer to this without tears rolling down his cheeks. But he was not turned aside. He went to Ramapatnam to the Theological Seminary, of which Dr. R. R. Williams was then president, to study to become a preacher among his people.

A very considerable part of the missionary's time in those early days was taken up in endeavoring to allay the suffering of the crippled, diseased and ailing people by dispensing simple remedies among them, and by giving

the students elementary instruction in matters of health. He learned of Lukshmanursu's medical attainments and discovered in him a genuine gift for such work. So he persuaded him to prepare to practise medicine among the native Christians. So Lukshmanursu went to Ongole and became on office attendant for an English doctor, who taught him something of European medicine. Later he studied with a homeopathic missionary physician.

His native medical lore, his European training, though meagre, and his own natural ability all united to make him unusually successful as a doctor. For eight years there were no deaths, save those of small babies, on the Ramapatnam compound, where lived about 350 Christian natives.

In addition to administering to the Christian community, Lukshmanursu was also frequently called to attend the heathen of the locality. He treated them the same as the Christians, doing his work in the name of Jesus and requiring from his patients some recognition of his Master's power.

Lukshmanursu never quite lost some of the ways of the heathen medicine man; his observation of the rules of modern hygiene was most lax and his knowledge of antiseptics and sterilization practically nil, but time and time again he proved himself equal to emergencies and for years at a stretch was the only family physician Dr. Williams needed. Although he knew, to some extent, his limitations and did not rashly attempt

surgery or cases beyond his skill, he was very adept in applying what he did know and courageous in undertaking to meet any necessity.

Dr. Williams took to India a simple little kit of dentist's tools and following Mrs. William's translation of the directions to him, Lukshmanursu cleaned out a cavity in one of her teeth and filled it, although he had never seen a tooth filled. The tooth was saved and she had it thirty-seven years later. The filling had been renewed in America five years after the amateur dentist had put it in.

Somewhat later, Mrs. Williams had an experience with Lukshmanursu, which endeared him to both herself and her husband. Before their last child was born, a government licensed midwife had been engaged for the confinement. The baby arrived, however, twenty-four hours before the nurse could reach the remote station. In the meantime Dr. Lukshmanursu was called in. It is contrary to all precedent and custom for the medicine man to be present at the birth of a child, so of course, Dr. Lukshmanursu knew nothing of obstetrics, and Mrs. Williams had to direct him in the Telugu language to which she had been introduced only a few months before. The following day she had a high fever and the nurse on



DR. NUMBURI LUKSHMANURSU

her arrival dismissed the native doctor. She gave the patient quinine for the fever, dealing out such liberal doses that Mrs. Williams temporarily lost her hearing. So the nurse in turn was dismissed and Lukshmanursu recalled. He gave excellent service to both mother and child. The little girl was very frail, and if it had not been for the native doctor's devotion to her, she probably would never have lived to thank him. Now a woman grown, she recalls with affection his strong, exceedingly homely face, his broad, capable shoulders and splendid carriage.

This remarkable physique was tested severely on one occasion especially, when he walked sixty miles in twenty-four hours in answer to a summons to attend Mrs. Williams in a critical illness. At another time, she was leaving for America and the doctor wished to attend her as far as Madras, where they were to take the steamer, for her health was very precarious. She protested unselfishly that the poor native people on the compound must be looked after. He replied, "What if we natives die, there are lots more of us."

During his last term of missionary service in India,

Dr. Williams had a fall that caused an injury to his hip from which he suffered to the day of his death eighteen years later. He remained in India for more than a year after the accident, and carried on his work, while still obliged to go on crutches. This continued service and the work which he was able to do later in America was made possible largely by the devotion and skill and patience of Dr. Lukshmanursu, who for hours at a time massaged and manipulated the injured limb till its usefulness was partially restored and the suffering much allayed.

And so though not himself a conspicuous worker in the church, or a notable soul winner, Numburi Lukshmanursu deserves to be remembered for his contribution to the health and comfort of some of God's conspicuously useful servants, as well as to the well-being of many, many of the humble and obscure. We may well believe that when he entered rest a few years ago, it was his privilege to hear the words of his Master: "Come thou blessed of my Father, inherit the kingdom prepared for thee; for I was sick and thou visited me. Inasmuch as thou hast done it unto the least of these my brethren, thou hast done it unto Me."



OUR CHURCH AT SURIAPETT, DECCAN, INDIA

Concerning Our Baptist Work in India

The Burma Mission was the first opened by American Baptists. Adoniram Judson started the work at Rangoon in 1813. Sixteen years passed before the first convert was won. Now 219 missionaries are at work, and the church members number 79,289. There are 32 stations, Rangoon (1813) the oldest, Pyapon (1911) the youngest. Romantic story of development.

Our missionaries entered Assam about twenty years after Judson began at Rangoon. Entering an unvisited territory, we now have 82 missionaries on the Assam Mission, and 21,070 church members.

The South India, better known as the Lone Star or Telugu Mission, was opened in 1836. It was five years before the first convert was baptized, and at the end of ten years abandonment of a hopeless field was considered; but F. S. Smith wrote his famous poem, the Lone Star shone on, and there are now 122 missionaries in the Telugu Mission, and the native Christians number about 76,000.

There are 29 stations in the South India Mission, Nellore (1840) the oldest, and Ongole (1866) being familiar names. It was at Ongole that in the great ingathering under Dr. Clough 2,222 persons were baptized in a single day.

The American Baptist Foreign Mission Society has in its service many missionaries who have devoted more than twenty-five years to work in India. For example the following have served at least a quarter of a century in South India: Dr. David Downie, missionary since 1873; Rev. John Dussman, missionary since 1891; Rev. John Newcomb, missionary since 1884; Dr. W. A. Stanton, missionary since 1892; Dr. W. L. Ferguson, missionary since 1895; Rev. W. E. Boggs, missionary since 1890; Rev. E. W. Silliman, missionary since 1884; Rev. W. C. Owen, missionary since 1891; Rev. J. M. Baker, missionary since 1895 and Mr. L. E. Martin, missionary since 1891. These are only a few of our veterans in the India Missions.

Reminiscences of an Ex-Secretary

CHAPTER II



HERE are two sides to the work of a secretary of a Missionary Society. One is more or less familiar to the observer at home—such as attendance upon conferences and conventions, speaking, writing for denominational papers, replying to letters asking for information, interviews with missionaries and with interested friends and workers in the denomination. This is the side of the life that the secretary leads in the open, that apparently comprises the ordinary duties of such a position.

There is another side, however, which is almost entirely unknown to the average contributor to missions, for it deals with the conduct of a work whose base of operation is ten thousand miles away. It is the supervision of the work which the Society was organized to do and which today justifies its continued existence. In other words, the secretary's real task is not on the surface. It is not often discussed in public nor elaborated upon in the papers. It demands, however, one's best thought, patient and sustained, all the wisdom that one can command, all the tact that one naturally possesses and that can be acquired through profiting by past mistakes, and a sense of humor that never fails. It may well be called the technic of mission administration.

One phase of this technical side of the secretary's work is the correspondence with the missionaries. It is absolutely necessary for the morale of the work that each missionary should feel that he or she has a friend at court who is ready to read letters, who understands, who can receive confidences, sometimes of the most personal and private character, who knows how to keep a close mouth, and who tries to find a way to solve each individual problem.

Many delightful letters are received—letters filled with descriptions of the results of mission work, of interesting experiences, of journeys far afield, of summer vacations, and of fun in the home life of the missionary. These are easy to answer. Then there are the letters which tell of sickness, of operations, of possible home-coming and even of the death of a faithful missionary. These are hard to read and sometimes difficult to answer when it means putting new courage into the heart of one whose entire life plan must be changed, or expressing to the aged father or mother sympathy over the loss of one who will never be welcomed in the earthly home again. More difficult still is the letter which must go in the almost vain hope that it will take comfort to that far away daughter in those first days of keen realization when she learns that the dear mother has slipped away to the Heavenly Home, that she can never again in this life put her hand on the soft grey hair, look into those steady blue eyes and seek the counsel and help that only a mother can give.

Occasionally it happens that a missionary is following a policy that is not entirely satisfactory to the Board, or has unconsciously adopted an attitude that raises difficulties with his or her associates. The letter of suggestion and counsel to that missionary must be thoughtfully dictated, read over with care the following day, a word changed here, a phrase omitted there, and then finally

released with a prayer that it will not be found to contain a barb to wound when it reaches its destination. For you must know that missionaries are like other human folk who are quick to feel the prick of careless criticism or hasty phraseology.

There is another type of letter which the secretary approaches with reluctance. It is the one that contains the unpleasant news that the Board cannot grant the oft repeated request for a new building or for the new missionary. There is not money enough. "Please be patient a little longer, dear missionary, and work on, ever on, with the old building and the primitive equipment. Wear yourself out with the oxcart, do the work of two or three, but never drop that torch of Light and Healing till other hands can grasp it and hold it safe."

All of these letters, as they come and go between the missionary and the secretary, throw many a sidelight and much valuable information on the situation and needs of our mission work. These however are not the real business letters of the secretary, for requests are not granted by the mere asking of a missionary. Ah no! There is some red tape to be unrolled—and rightly so if all of the work of all the missionaries in all the ten fields is to be fairly considered. We bow to the majority in mission annals as in other walks of life; for I would have you know, O reader, that the latest methods are employed in the discharge of our missionary business. Gone is the day when each missionary followed very much his own idea and his own policy and wrote home directly either to the Board or the constituency for the money needed. Now we have a Field Administration that must be reckoned with and treated with respect. Woe betide the secretary who fails to recognize this fact and deals lightly with these important adjuncts to our work that render an increasingly valuable service to the Boards and to the denomination—a service which is so seldom heralded or acknowledged.

There is, first of all, the Conference, which meets only once a year and is composed of all of the missionaries in any one field. This is the great gathering of the year when everybody who can possibly attend does so. Much business is transacted, reports of every type of work being done in the mission are heard and criticized or approved as the case may be, policies are formulated and constructive plans for the new year made. A letter from the Board, written by the secretary, is read, containing help, encouragement, an outline of new policies, statements regarding the condition of the finances of the treasury, depending so much upon the denominational barometer, and announcement of the appropriations for the new year. It is here at Conference that the missionaries share their "mutual woes," gain fresh courage, see the work as a whole and the part their own holds to the rest.

By this officially constituted body are appointed the Reference, Property, and other Committees which are to transact the business of the year, and with which the secretary communicates through the Conference or Mission secretary. As I sit in my chimney corner, I think with a certain degree of satisfaction of all the pleas-

ant, copious, dignified, official correspondence that has been exchanged—pages of recommendations from the Committees on the field regarding policies which the Board should follow, designations of missionaries, etc., accompanied by closely typewritten sheets of explanations and information sent that the Board may be able to see on all sides of a question and act intelligently. And then, after a respectful silence, pending the arrival of the date for the next Board meeting, the secretary sends to the mission secretary an equally long list of official actions and lengthy covering letters.

Those letters! Dictated with such care, freighted with weal or woe, incomplete in understanding of the urgency of Christ's cause in many a strategic center. I wonder, now, just how many opportunities we have apparently let slip from our grasp as those letters have traveled the many miles—those, flitting homeward, burning with desire and enthusiasm—a piece of property suddenly on the market, in the most desirable location, cheaper than wildest hopes had anticipated; a most unexpected request from a Buddhist or Hindu gentleman for a Christian school for his children, a little house to be rented, a Christian teacher available; a weary missionary who should be relieved at once; a plan for pushing with the Gospel Message into a whole, big city where for years it has seemed impossible to get a foothold, now ready for seed-sowing. How many eager hopes have bounded over the waves in these formal recommendations from our Missions. In return, thank God, it has been the privilege of this ex-secretary of the chimney corner to pass back the word, sometimes, that the Board was able to approve the recommendations and grant whatever was needed.

As I sit now in my corner, however, I think not so much of the good news that those letters contained as of the hopes deferred, the aspirations dashed to pieces by that kindly but dignified formula, "The Board regrets its inability to make the appropriation requested," etc.

I wonder what would have happened if all the desirable pieces of property could have been snapped up on the spot for cash, if all the schools could have been strengthened, if all the churches could have had decent, worthy homes, if all the tired and breaking missionaries could have had reinforcements just when they were most needed. Would we, if the denomination had followed that policy, have built a firmer, stronger structure than we have at present? Would the name of Jesus Christ have been better known in those lands for which Baptists are responsible than it is to-day?

Closely associated with these official letters, in the mind of the ex-secretary, are the men to whom they were sent—those ten Mission secretaries, who get but scant praise when things go well and all the blame when things go wrong. Yet to them belongs the credit for much of the constructive planning for the work of our Mission, for untiring effort to keep the work and the finances equitably adjusted; in fact, for the rather thankless task of keeping the wheels of the machinery well oiled. They know almost everything—when the fast steamers leave, when the foreign mail closes, how to make connections at the Junction, how many evangelists there are in the field, the number of conversions during the last year, how to keep peace among the baggage coolies, and the increase in the cost of rice. They never seem to be unable to answer a question and they work early and

late, for the majority of them carry their own burdens of work in addition to their secretarial duties.

I think of one, a busy doctor, teaching, holding clinics, called at all hours of the night to the suffering baby whose mother insists upon feeding it undercooked beans, who adds to all other duties the task of Mission secretary. In the heat or the rains, in extreme physical weariness, the letters are always just as complete, as carefully written and as full of the needed explanations as though the writer had all day for the task. In another part of the world lives another one of these Mission secretaries, with two fields on his hands where dwell more than two million people, with thirty churches to be supervised and thirty-one schools. Yet the business of the Mission is cared for with unfailing patience, and the letters home are always satisfactory and helpful. It was a happy day for this ex-secretary of the chimney corner when it became possible for some of these busy men to have the assistance of trained American stenographers and the young women, as they sailed away, were wished a special Godspeed in the work before them.

Nor do I fail to let my thoughts dwell, with gratitude, upon another group of men, who toil with little of praise or of notice given to their work by the average Baptist at home. I refer to the Mission treasurers, who receive all of the funds from the national headquarters, exchange this money into the currency of the country, carry on their books a separate account for each missionary and for each special object for which money is given—such as land to be purchased or a building to be erected, all of this money to be paid out according to rules laid down by the Home Boards. At the close of the year, all of these accounts must be closed, the books audited and a full report of all moneys received rendered to the treasuries in New York. The work of treasurer, however, does not end here, for there are steamer passages to be secured, baggage to be cared for, and mail, packages and freight to be forwarded to the missionaries who live at a distance from the port city. Who is standing on the dock to welcome the missionary returning from furlough? The Mission treasurer. Who advances the money for the long journey home, secures the freight invoices and suffers a thousand and one interruptions in his busy day? Just the Mission treasurer. Who is firm as a rock when a missionary tries to overdraw his account to meet some urgent situation? That poor, patient Mission treasurer. Ten of them there are, who watch over the money of the denomination with infinite and unwavering fidelity. Criticisms may come and criticisms may go as to how Baptist money is spent, but these faithful stewards go on forever—loyal to the end.

As these reminiscences are being penned, the cabled message arrives telling that the end has come to the useful, earthly life of one, who for thirty-eight years has held the responsible position of Mission treasurer in our oldest and largest Mission field. Also at the head of the largest Christian printing-press in India, he has handled annually more than one million dollars. Systematic, competent, ready to help, whatever the personal inconvenience involved, this noble Christian gentleman was trusted by all who knew his name, and his memory will endure in the hearts of the people of Burma for many a long day. (Mr. F. D. Phinney, of the Rangoon Baptist Mission Press.—*Ed.*)

In recent years, even during the term of service of the

ex-secretary, this Mission administration has increased in importance and scope until today the Home Boards look to it for the inception of practically all policies that concern the work abroad, and are guided by the judgment and recommendations of the men and women who live in the midst of the problems and task of bringing the Gospel of Jesus Christ to a non-Christian world. How familiar to the memory of the ex-secretary is the phrase, "Subject to the approval of the Reference Committee," and again, "Action deferred pending information from the Mission secretary." This is not a situation to be deplored, but rather a cause for rejoicing. Mission work has never been a simple proposition and the Boards have needed every kind of help that could possibly be secured, to understand the changing moods of the Orient. Today, in the face of the economic, industrial, financial and social changes that are taking place, the Gandhi movement in India, the desire for a National Church of Christ for China and Japan and another for India, the increased expression of a national consciousness through all the Orient, the student move-

ments and many other phases of a new day, the Boards must tune their work to the requirements of the Christian bodies that have been created through the long years since Missionary Societies first began to operate.

As the ex-secretary looks into the glowing embers of the fire upon the hearth, there comes the keen realization of the day—"the day that will surely come"—when the Boards will look not only to committees and conferences composed of missionaries for help in the conduct of their work, but to groups of Chinese, Japanese, Karens, Africans, Burmans, Assamese, and Indians for cooperation and leadership in bringing in the Kingdom of God. It may be necessary for Western authority to decrease that others may increase, for "they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

May God grant that we may all be ready to meet the new day which has already dawned.



The Fighting Squad—A Poem by Mary W. Vassar

We sailed away to the long grass,
There were four of us, only four;
Too small a squad for a dangerous post,
But the Board could spare no more.
How glad we were to be going!
The task was its own reward
To our eager souls, as we started out
To fight our fight for the Lord.

We fought with beasts in the long grass
With serpent and scorpion stings,
With squalor and filth and vermin,
With creeping and crawling things,
With fear and home sick longings;
But hardest of all to win
Was the age old warfare we came to wage—
The awful fight with sin.

We fought three years in the long grass
Faithfully side by side,
Till a sudden hour of darkness fell
The night when Alice died.
She had spent herself to the limit;
There was nothing that we could do;
So she slipped away at the dawn of day,
And she took the baby too.

She had stood for light in the long grass,
For the truth that brings the day,
Leading small dark minds and stubborn
On a long and weary way.
And the children wept about her,
All in the rose-red dawn,
"How shall we learn of the way again
When this our friend is gone?"

Rob's hair turned white without her,
But he struggled along with a will;
He fought with hate, and he fought with greed,
And he fought with a lust to kill.
He fought against the cruel idols,
And ever—the fight above—
He sang one word to the listening folk,
"The heart of God is love!"

And Kate, oh Kate of the long grass!
She brought us hope and sun:
How good she was to the weary heart
When the day-long march was done!
She cleansed the people body and soul
And lighted the groping mind;
She was breath of life to the weak and sick
And a guiding star to the blind.

And I, I fought with the scalpel.
With powder and plaster and knife;
Fought, and I often conquered
In the battle of death with life,
But I did not win when the poisoned shaft
Of the medicine man, whose job
Was slipping away, had found its mark—
For—I couldn't save our Rob.

Then came the year of furlough,
We needed it, Kate and I,
But how could I leave with no man in charge
And let my sick folks die?
And then there came the fever;
How hard we fought, we two!
By day and night, with skill and prayer,
And we pulled the most of them through.

They are blurred by the smoke of the battle—
Those hours of grief and fear,
Of sickness of soul and failing strength—
For nothing stands plain and clear.
Somehow God must have strengthened
When even my hope had flown.
For when they came to relieve us
They found me—quite alone.

I am broken and spent with the battle,
Wrinkled and worn and gray;
Do you think I begrudge the service?
Not for a single day!
It was good that fight with darkness,
They were full—not wasted years:
Ho! for the heart of the long grass!
I CALL FOR VOLUNTEERS!

Social Work Among Higher Castes in India

HOW THE GOOD SEED FINDS ITS WAY INTO THE SOIL PREPARED FOR IT

By MRS. MAY RHODES BAKER, OF ONGOLE



THE missionary's home should be and generally is open at all times to all castes and classes of men, women and children. All should find a cordial welcome, and some vital message to take away with them. This can be by tract, song, or word of mouth. For years we have striven to make the welcome of our home in Ongole felt by the caste people. The farming or Sudra caste come to see us from all over our great field of 1,000 square miles. The look of assurance with which they enter our bungalow says plainly, "Here, we are sure of a warm welcome and kind treatment." No matter how busy we are we give each individual or group some time, showing them the many interesting and to them wonderful things in the bungalow and explaining the use of each very patiently. The large mirror in my dressing-room, the American bed with its easy springs and soft mattress, our rocking-chairs, our bookcases full of books, and last but not least the dining-table with its (to them) bewildering array of knives, forks and spoons, cups, glasses, etc. All of these are carefully inspected and often tested. Then we adjourn to the drawing-room, and I play some quick lively music for them on my piano, and close with a hymn in their own language. This gives me the opportunity to bring the old, old story into the conversation and they will listen as long as I have time and strength to talk to them. As they go away they are given tracts and cordially invited to come again. One young caste man visited our home several times, and then when leaving at the close of a visit he said, "You have told me about heaven, surely it cannot be more wonderful than this place is!" The Brahman lawyers and government officials visit us frequently. I have a lending library of good clean fiction as well as religious books, and these books are constantly in circulation. Harry Emerson Fosdick's books (especially "Manhood of the Master," and "Meaning of Faith") and F. B. Myers and Jowett's books are favorites. These well educated, thinking men read these books, and come back to talk them over. I would like to tell of two experiences and give portions of letters from two of these high caste men that will prove the worth of social work.

At the close of a visit to the ladies of a Brahmin home, the man of the house, a government official (who had been a caller at our home and a reader of our books for some time), called me into his private office, saying that he wished me to see his most precious treasures. Seating me at the side of his desk, he opened his iron cash box and taking out a parcel wrapped in a clean white towel he put it in my lap, telling me to open it. I did so and this is what I found—an English New Testament, a "Quiet Hour," the "Manhood of the Master," and a book of F. B. Myers. All of these showed that they had been read and reread. These were his "most precious treasures!"

A Brahmin lawyer, who had used my library and talked over the books with deep interest many times with me

and had shown a great desire to know more of the Master, died suddenly while I was away in the hills. An hour or so before he died he called a friend and said, "Tell Sister Baker that I said it was all right with me. She will understand."

Extract from a letter of a government official: "I miss our talks on the higher things. You were the first to talk with me of Christ and His message to the world. I request that you will send me religious reading occasionally. I desire greatly a large print English Bible with the necessary helps for its study. (In answer to this letter the ladies of the First Baptist Church of Syracuse, N. Y., sent a beautiful Bible to this gentleman, and in his letter of thanks he writes, 'I am very proud of my Bible and shall make good use of it.') All Hindus are admirers of the best in your religion, and of Christ. In these days of struggle for life in civilized governments, it is very painful to see that men pay so little attention to God. At any rate, this conviction is based on what I find in the present day India. How ardently I wish that all governments should be infused with the spirit of the Fatherhood of God and brotherhood of man. In these days when mighty nations struggle for power and wealth, the Sermon on the Mount should be preached in the spirit with which Christ taught it and in the spirit with which your forefathers accepted Christ, and rent asunder from the mother country to develop a new country for God."

Extract from letter from another government official who has been deeply interested in Christianity and to whom one of my friends at my suggestion sent a fine Bible: "To my delight, and surprise, I received a fine edition of the Bible. After waiting so long, I have at last a Bible after my own heart and intend to make good use of it. If it helps me to get the spirit of Christ, even in a small measure, it would not have been presented to me in vain. It is the spirit of Christ that is needed all over the world today, and I am afraid that the western nations have driven away the Prince of Peace from their hearts, homes and countries. Christ must be reborn in us or else there is no hope for this warring world of ours. Let us pray to God that we, in our lives, may imbibe the spirit of Christ and be instruments in the hands of God to spread His Spirit far and wide."

And so through various branches of mission work (educational, industrial, medical, evangelistic and social) the people of India are hearing the story of the Cross.

"Thy Holy Light is not for me
In rapture to enjoy,
While others grope in dangers dark,
Oh, Lord, do me employ!
To carry on Thy gracious work
Wherever need is most,
And so perform Thy holy will
Whatever be the cost."

Oh, brothers and sisters, shall not our hearts' desire and prayer to God for India be that she may be saved?

"On the March"—A Three Years' Résumé of Baptist Progress

AN OUTLINE DESCRIPTION OF A BOOKLET EVERY BAPTIST SHOULD STUDY



THE SURVEY was the remarkable document which set forth our missionary needs and opportunities so strikingly and convincingly that the New World Movement of Northern Baptists was born at the Denver Convention in 1919. "On the March" is the booklet which tells in 85 pages the progress that has been made in three years since that time.

It is intended that every Baptist pastor and leaders in the churches should have this booklet and give it the reading which the facts and the cause alike deserve. It is true that the facts have been stated in one form and another time and again in our denominational periodicals and missionary literature. But it is also true that thousands do not see our periodicals and literature; and true further that even where the facts are not new, the cumulation of them in such orderly form as this makes them very much more impressive.

This is the way the Foreword puts it:

"Three years have passed and the denomination is in the fourth year of the five-year period it had outlined for itself. On all sides are heard the eager questions: What of the New World Movement? We set out to do a definite task; how much of it have we done? Have we been able to bring many people into personal relations with Jesus Christ? Northern Baptists are giving larger amounts than ever before; how have their gifts been used? Are there more churches, more hospitals, more schools, more Christian homes in the world because of our efforts? It is to furnish answers to such questions that the pages which follow have been prepared."

It is not our purpose here to go into the details, for the booklet is for free distribution. We shall indicate what it contains, and stimulate your interest in the whole. There are one or two points which the editors make that are worthy of note. One is that the New World Movement was not primarily entered upon as a financial campaign, while it was recognized that there could be no genuine spiritual revival without an immediate effect upon giving as an expression of gratitude. A second is that the replies to the questionnaires sent out indicate unmistakably that "what the Movement has done for the spread of the gospel throughout the world is no less signal than

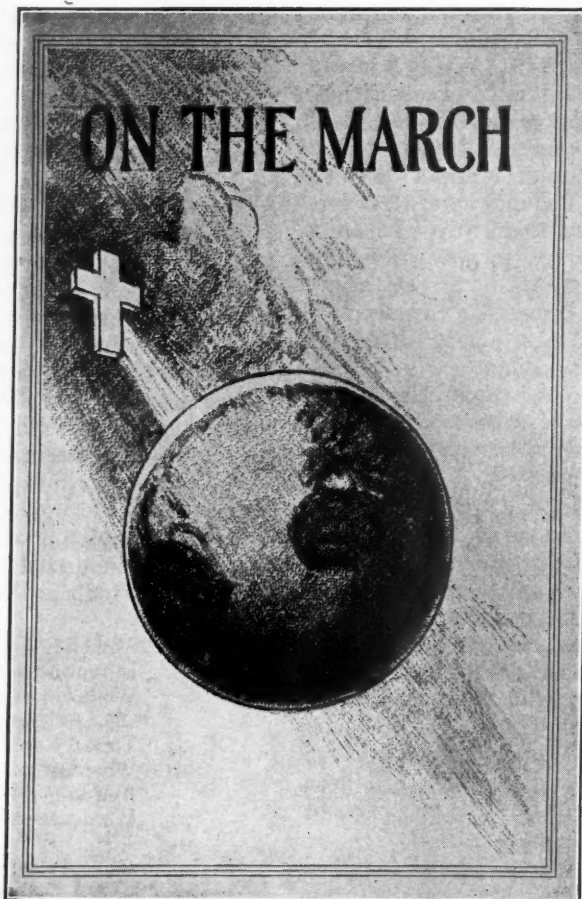
what it has done within the churches themselves." The State Conventions are given first place. What they owe to the Movement and how they have prospered under it are made clear. As they have been the promotional agents of the General Board of Promotion, this section will be of added interest. The City Mission Societies come next, and these owe more to the Movement than even the State work, since they had previously known no central and responsible backer. The diagram given on the third cover page shows how the various organizations have fared under the new program.

In the February issue of MISSIONS an outline of the National Missionary Societies was given, covering the general lines of work of each and facts helpful for reference, so that we do not need to repeat the same statements here. The General and the Woman's Home Mission Societies here present the salient features of their progress during the three years and more.

These totals are significant. For the three years preceding the Survey of 1919 the income of the Home Mission Society for all purposes was \$1,876,284. For the three years since the receipts applying on the New World Movement have been \$2,755,936; and additional receipts, not counting on the Movement, have amounted to \$1,625,420. The total receipts of the Woman's Home Mission Society for three years previous to the Survey were \$869,567; for the three years since, \$1,098,089.

The Non-English-Speaking Baptists, with their 13 conferences, occupy the next section. These interesting groups were thoroughly covered by reports from their own leaders in February issue.

Our Foreign Mission Society tells again of the evangelistic and spiritual movements that have made glad the missionaries and all of us during the past three years, and it cannot fail to stir the heart to read at a sitting the record as here grouped and condensed. All the stations send reports of blessing, and no stories of sacrificial giving in connection with the New World Movement equal in pathos and consecration those which come from native converts and workers and many missionaries. Total receipts during three years prior to 1919, \$3,098,811. Total receipts since, applying on the New World Movement, \$4,717,935; and additional receipts not so applying amounting to \$1,574,351.



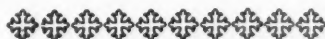
The Woman's Foreign Society includes its interesting Jubilee in the period, which has brought some embarrassment because so many specific gifts have left it poor in funds for current expenses while rich in other ways, and it finds it difficult to maintain its regular work at the full. Of the 176 new single women missionaries called for in the Survey 83 have been sent to the field in the three years, the total now being 283 where it was 212. The advance in needed buildings and equipment is notable. Total receipts for three years prior to Survey, \$1,259,013; during first three years of New World Movement, \$2,483,113; budget of operating expenses however received only 29.8 per cent of this, the rest going to permanent equipment.

The Publication Society has made largest progress in the development of its Sunday school and Bible Institutes, Vacation Bible Schools, and other phases of religious education. The church weekday schools have grown remarkably, so that while in January, 1920, less than 25 cities had established these schools, on December 1, 1922, over 400 cities and towns had such schools in operation. With its permanent funds in the General Administration and Field Work Department, the Society has gross assets of \$2,150,395.20, with a net debt of \$30,209.69. In its Business Department the Society has gross assets of \$1,925,939.35, less a \$300,000 present debt.

Then appears a division of the work that did not use to find place in the general budget—the Department of Religious Education, bringing in the denominational schools and colleges. In the Survey these were accorded a third of the total sum sought—the \$100,000,000. Of course the amounts actually received have been small,

but the results accomplished will surprise many readers. We can at least hold our heads up among the other denominations in this line of service, if we cannot equal them in outlay. In Missionary Education, too, we have an unusually good showing, and our readers can be in no doubt that the World Wide Guild and Children's World Crusade are live and going organizations. If the older people took hold of raising the needed funds the way the Guild Girls and Dollar Dimes boys and girls do, we should have a different story to tell. The strides made by the Ministers and Missionaries Board are known to us all, and we rejoice in the nine millions as a good running start. There is a good word for our Baptist journals. Two pages are devoted to the question "Why Our Debts?" The answer seems scarcely complete, but is good as far as it goes. Of course we shall not be discouraged by them, neither shall we blink at what is necessary to be done to get rid of them. But that belongs elsewhere.

Four pages are given to a brief description of the General Board of Promotion, its widely varied activities, the expense, and tangible results. It is a clear statement, and should leave no doubt in any mind in regard to the functions of this organization and what it has done in the past three years as a collecting agency for Convention and Societies. The accompanying ten pages of statistical tables form one of the most valuable features of all. The remaining impression is that during the past three years the forces composing the New World Movement of Northern Baptists have been "On the March." The pace probably has varied, but we are positive that for the next two months it must be a quickstep if we are going to arrive.



Sentences from "The Reality of Jesus"

A BOOK OF SPIRITUAL INSIGHT BY REV. J. H. CHAMBERS-MACAULAY

Multitudes today are adrift, uncertain, unhappy, and inefficient in life, for lack of the reality of faith. Jesus recreates belief in God and belief in men. He gives to life its joy, its duty, and its destiny.

Religion is the loyal and passionate personal relationship of the soul to God. Jesus establishes this relationship in terms of human experience.

The Religion of Jesus is the reality of life. If a sense of unreality haunts men with regard to religion, Jesus is misunderstood or misrepresented. There is nothing remote, occult or unreal about Him. He is vital. He strips religion of everything artificial and reveals life.

Christianity will not perish, but it will shred itself of unreality in a day of great unveilings.

Modern men can see Jesus. He comes on no uncertain pilgrimage. His mission is clear and definite. He has disclosed the reality of life. His religion is an open secret. It awaits conviction and obedience. If, through lack of concentration on her own proper business, the church fails to convince the world that she has a work on hand of infinite value to men, the failure lies at her own door, and there is no way of recovery but that of repentance and prayer, and the spiritual revival of a new vision and a deeper consecration.

Modern thought has reached the age of reconstruction. A jubilant agnosticism is seen to be a vain thing. The real joy of an entrance into knowledge, faith, experience, life and religion proclaims man's new day of a deeper spiritual discernment. Personality is seen to demand more than materialism can supply.

The Reality of God does not lurk behind the rusting doors of temples in decay. It lives at the heart of a new age and in the spirits of living, thinking and morally earnest men.

There is neither fear, superstition nor magic in the reality and religion of Jesus. He moves into the midst of life. He comes quietly on the stage of the world's history. He interprets personality and life. He reveals God and He unveils man.

The nature and supremacy of the personal life of man demands the revelation of the Personal God. The meaning and mystery of life meet in the Reality of Jesus.

Jesus not only looked at life: He saw through it, and His mission was to give it the divine intention and its spiritual realization.

The Reality of Jesus as the Reality of God in human life and experience can neither be evaded nor explained away.

Judson College and the New Day in Burma

BY C. STARR BARKER



JUDSON COLLEGE, founded by Baptist missionaries fifty years ago, is entering upon a new period in its history. Already a powerful educational and religious force in one of the great provinces of the Indian Empire, the College today faces new and enlarged opportunities for influencing the life and thought of thirteen millions of people. By a peculiar coincidence its semi-centennial anniversary marks the inauguration of the New Reform Government in Burma by which education for the Province is transferred from British administration to that of the Provincial Government. Reform Government in Burma is now a fact. With the coming of Sir Harcourt Butler, the new Governor, who by virtue of his office is also Chancellor of Rangoon University, attention is being focused more than ever upon the problem of education. As a constituent college of the University, Judson College, the only Christian institution for higher learning in all Burma, has a wonderful opportunity for making a Christian impact upon the intellectual development of this Province.

The foundation stone of the University of Rangoon Senate House, the first of the new University buildings which are to be erected on the new site outside the City of Rangoon, overlooking Kokine Lake, was recently laid by Sir Reginald Craddock, the retiring Governor. In his address he said: "We are to build upon this foundation not for today or tomorrow but for generations to come. The benefactions that are made will be for objects that are not evanescent or ephemeral but will endure as long as civilization lasts in this country of promise. In this hope and with strong faith in the goodness of this cause and in the purity of our design for the true welfare of Burma, her sons and daughters, I pray that the blessing of the Almighty may rest upon this noble enterprise. The ceremonial of laying a foundation stone for an institution of such interest and importance is not far from being a *quasi*-religious one, for there is no one amongst this company, whatever his race or creed, who would not wish to invoke a Divine blessing upon that great undertaking. And if, as we all pray, the buildings of which I have just laid the foundation stone are duly erected and we accomplish the great objects that we have in mind, they will throw the effulgence of their rays over dark places where the light of the sun of knowledge has not yet fully penetrated, and where there are still many forests of ignorance requiring clearance."

Judson College was an outgrowth of the work of our early missionaries in planting in the hearts of their converts the desire for a Christian education. As early as 1851 the Burma Baptist Convention passed a resolution stating "That while we regard education in the vernacular of the great body of people as of the first importance we believe that those who are to be raised up as leaders must receive an education which shall approach in breadth and thoroughness to that of their present foreign teachers." The plans for a college came to a head in 1870 when our Rangoon missionaries appealed to the Society for the immediate establishment of a collegiate school. The reply from America was: "As soon as suitable teach-

ers be secured a school of liberal studies be commenced in Rangoon to be called the Rangoon Baptist College."

The school was opened by Dr. J. G. Binney, on the 28th day of May, 1872, with 17 pupils. At first it was not more than a grammar school. From this modest beginning it has passed through four stages of growth. The first decade represented a struggle for existence, then for twelve years it was affiliated with the University of Calcutta as a high school. In 1824 the standard was raised so that its course of instruction covered the first two years of college work. After another interval of 15 years the college entered for the first time into the full justification of its name and in 1907 was affiliated with Calcutta University as a first grade college. In 1918 the college department was separated from the other mission schools with which it had been associated from the beginning and was renamed Judson College in honor of the great pioneer missionary and founder of the Burma Mission, Adoniram Judson.

A LARGE PLACE WON

Its growth was slow from the beginning and many discouraging and difficult problems had to be faced. By 1910 the enrolment had reached only 55 pupils. Five years later this number had been increased to 117, and in 1920 to 138. The enrolment this year numbers 195, of whom 48 are women. Ten years ago Judson College drew students from only five high schools throughout the Province while this year 28 Burma high schools are represented by the incoming class. From one lone member, the faculty has increased to 22, 9 of whom are natives of India and Burma. The student body which represents eight different races is 70 per cent Christian. Located in Rangoon, the capital city, it stands as the educational center in this great Burma metropolis.

In all branches of its work the College is overcrowded. The dormitory for young women is far too small and rooms in Cushing Hall now being used as a men's dormitory are needed for class room purposes. The athletic field, which is used jointly with Cushing High School and other Burma schools, is entirely inadequate. President Howard in his report for last year says, "All indications point to a rapid growth in the College population in Burma, and at last we have come to the place where it is a matter of serious concern as to how we are to accommodate our students." Fortunately plans are under way for the removal soon to the new site of 400 acres which Judson College together with University College will occupy as constituent colleges of the new University. Rev. L. W. Hattersley, in a recent address on the occasion of the semi-centennial anniversary, said: "Weary years of faith work and expense have at last been justified and today Judson College is beginning to be a college which American Baptists have long planned that it should be. Our hope is that in the future this College will continue in full cooperation with the other Christian bodies working in this Province as a constituent member of Rangoon University doing its full share in the training of the future leaders of Burma."

For the Stimulation of the Spiritual Life

THE EFFECTS OF PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with Thee!
—Richard Chenevix Trench.

DIVINE HELP FOR HUMAN NEED

The Bible covers a wide range of human need, and the whole range of divine help. There is somewhere within this book an open promise of spiritual supply for every conceivable form of need. The Bible impinges upon these lives of ours at every possible point of contact. There is comfort and cheer for times of sorrow and depression; there is warning and rebuke for those who are off the path; there is confirmation and guidance for those who are faced right. The moral interest and compassion of the Eternal Father expressed here fits in close around the needs of the child like some well-made garment.—Charles R. Brown, in *"The Art of Preaching."*

FROM "FACING THE CRISIS," BY SHERWOOD EDDY

As the writer has traveled among the students of more than twenty countries for the last twenty-five years, he has observed one supremely significant movement in the religious realm extending around the world. In the spiritual sphere the world is being very slowly but surely Christianized. The student world is not being converted to Buddha, to Confucius, or to Mohammed. There is a "World's Student *Christian* Federation." There is no World's Student Buddhist, Confucian, Mohammedan or Hindu Federation. Christ only is becoming supreme in the spiritual sphere, and there is no other to whom the students of the world are turning in spiritual hunger to find a rational and vital relation to God in personal renewal and social redemption.

For myself, I try to think what life would be to me without Jesus Christ, but I find it impossible to extricate myself or my conception of life from Him.

To philosophy God may be an hypothesis, a postulate, a cause, a first principle, an absolute, but sharing the experience of Jesus He becomes our Father.

One who knows Jesus Christ and a living, loving God in a satisfying and expanding spiritual experience will have no doubts about the future life.

Listen to McCheyne: "I ought to spend the first hours of every day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust in any corner."

Prayer, and the study of the Bible, are perhaps the two chief means of inflow to the spiritual life.

Hear George Muller, writing at the age of ninety-two, answering a question as to the secret of his spiritual power: "I have been a lover of God's Word."

Hudson Taylor, who led a thousand missionaries into the heart of China, said to the students of America: "Make the devotional study of the Word of God the first thing in your life, absolutely."

Prayer is the inevitable necessity of the dependent life. We are not automatic machines, nor is God a mechanical Providence, but a loving Father. The environment of the soul is God, and our correspondence with Him is prayer.

The object of prayer is not to get what we want, but what God wants; not to change God, but our own ignorant and sinful hearts. It is like the pull of a rope from a small boat upon a great ship at anchor; it is not the ship that moves, but the little boat.

Jesus prayed. Here is reason enough for me to test the possibility of prayer.

Men of prayer are men of God. There is a power, a peace in their lives which the prayerless do not know.

We can prove the reality of prayer only by praying.

The essence of religion is an inward relationship, not an outward ceremonial.

Religion is not an attainment but an attitude, not the making of a record but the making of a man, not a series of pharisaic meritorious works but the loving personal relationship of a son to a Father.

We usually fail, not because we do not struggle hard enough, but because we live on the lower levels of life, because we lack the expulsive power of a spiritual dynamic.

Let us make of every temptation a positive opportunity for character. It is not only a lure downward, it is also a call upward.

QUOTATIONS FROM HENRY WARD BEECHER

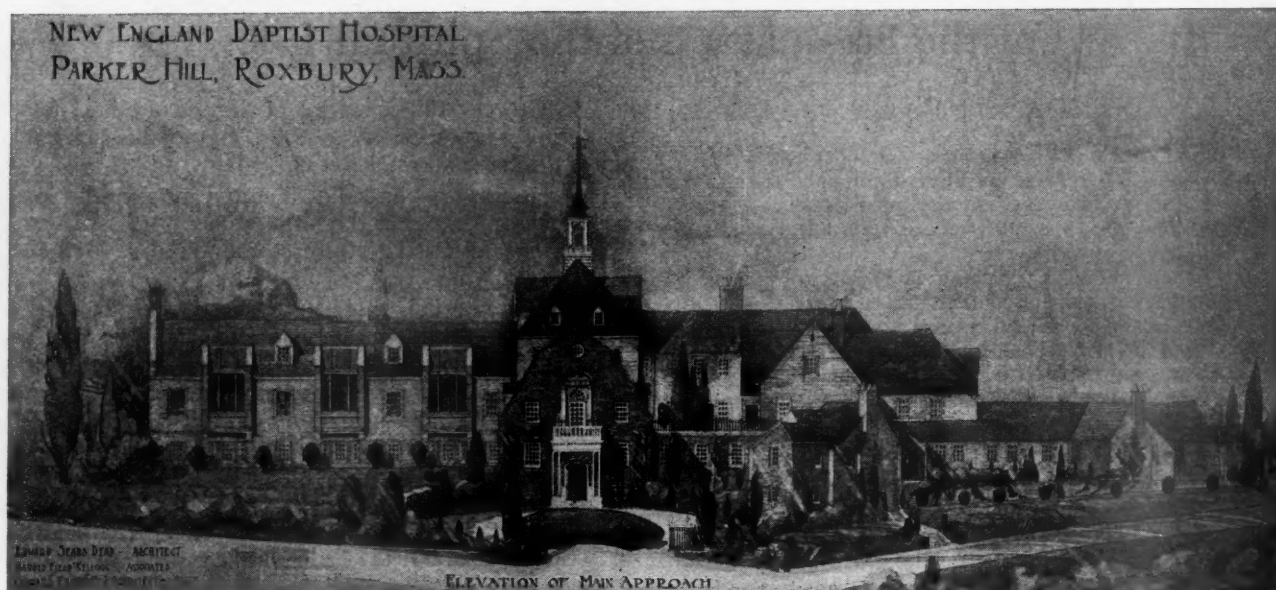
Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.

The Gospel of John is God's love-letter to the world.

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.

Spreading Christianity abroad is sometimes an excuse for not having it at home. A man may cut grafts from his tree till the tree itself has no top left with which to bear fruit. In the end, the power of Christian missions, will be measured by the zeal of enlightened piety at home, as the circulation of blood at the extremities of the body will depend upon the soundness of the lungs and heart. I do not say that we should not send the gospel abroad; but that we may do it, there must be more of it at home. We must deepen the wells of salvation, or drawing will run them dry.

When your mind and heart are in such a state that praying is pushing a prayer through, like driving a wedge into a log, do you call it religion? It is as when your child, red-faced and choking with passion, is held up by the servant to kiss you. He comes because he is pushed; and do you call that love?

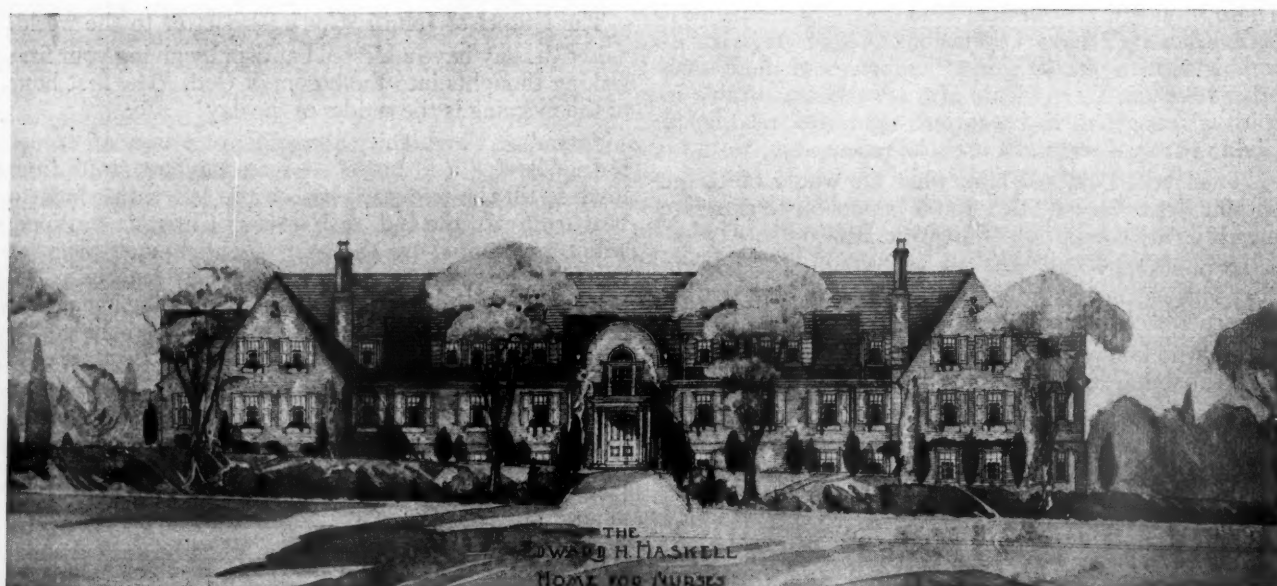


The New England Baptist Hospital in the Home That Is to Be

THE Northern Baptists have been exceedingly slow to take up the matter of establishing Baptist Hospitals. While the Southern Baptists during the past twenty years have opened eighteen hospitals, with four more under way, there are only two in our Northern Baptist territory, and two others in process of organization. We have one hospital—the New England Baptist Hospital—located on Parker Hill, the most sightly spot in Boston—that is worthy of pride. Started in 1893 by some philanthropic Baptist laymen of Boston who realized the difficulty of obtaining free beds for our worthy sick, for many years the work was financially hampered. But under the leadership of Col. Edward H. Haskell a little group of laymen kept the hospital going, and gradually the quality of its service began to tell. During the past twenty years free bed service has been given to the amount of \$120,000, and foreign and home missionaries have received special treatment without compensation.

The hospital is at last coming into its own. Through the munificent gift of a trustee and his wife, a series of Hospital Buildings to be known as the Samuel N. Brown Memorial Hospital will be completed as pictured above. And through the generous gift of President Haskell, the artistic new Home for Nurses and Training School pictured below will be erected the coming year. Then the Hospital will have a model plant in an unsurpassed location, equipped with every modern appliance. In the Training School a definite Christian atmosphere will be maintained, and the training of young women as medical missionaries will be a special feature. It is now proposed to raise \$150,000 to complete payment for land required and provide furnishing and equipment.

An effort will also be made to secure sufficient endowment to add twenty free beds to the present free service, which does not meet the needs. A strong campaign committee has the matter in charge.



Christmas in Many Languages

BY REV. ARCHIBALD A. FORSHEE

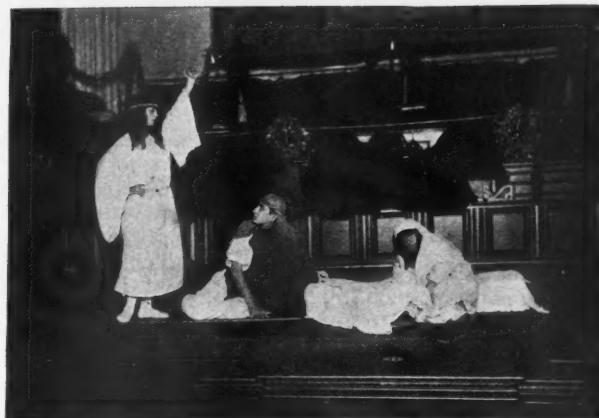
What an opportunity for the spirit of the Master comes to us at the Christmas season! This year we had a great Christmas at Second Avenue Baptist Church in New York City. Kind friends from neighboring churches sent us generous gifts of money. With it we were enabled to provide a fine tree, decorate our church, and have a bag of candy and a gift for all of our Bible school children in addition to those in our clubs and classes. Christmas week began with us on Tuesday with a party for the Girls Scouts. Wednesday there was a Christmas celebration for the children in our Polish class, Thursday a party for the Brownie Scouts. Saturday afternoon at the Industrial School hour the festival spirit reached a high mark when the children gave a cantata entitled, "A Joke on Santa." At this time each of the boys and girls received a bag of candy. This was followed by the celebration of the Girls' Supper Club.

Sunday, of course, was the biggest day of all. Our Bible school begins at 11 A. M. At this time our Teacher Training Class, of which we are very proud, gave a dramatization of the Christmas story, pictures of which accompany this article. It was splendidly done. The children received their Christmas gifts in their classes. Then in the afternoon came the Christmas exercises of the Lettish church at 3.00, the Esthonian at 4.30, the Polish at 4.00, the Italian at 6.00 and the Russian at 7.30. At 6.00 o'clock we had a supper to which came as our guests girls from three business girls' homes nearby and nurses from two of our neighborhood hospitals. We followed this with a carol "sing" and then had a union service for everybody at 8.00, with special music, exercises by our young people, and a Christmas message from the pastor.

On Saturday of the week following, our classes in English for foreigners had a Christmas party, and on Sunday, December 31, the Chinese Sunday school had their Christmas exercises. We were enabled to send well-filled baskets of provisions to thirteen needy families, provide Christmas dinners for two of our lonely and all-alone people, and to remember our old-lady members up in the Baptist Home for the Aged. Altogether we had a happy time of it.

People of many tongues, children from the crowded streets and over-crowded tenements, lonely girls from the boarding houses, all united in having a festive time. And loyal, loving hearts in many churches, by their gifts, united in this ministry. What an opportunity Christmas does give us all. What a world we might have, all in all, if the spirit of Christmas could move us *all* the year instead of once in the year; if its light and joy and unselfishness could be spread all through the 365 days. Why not Christmas in spirit every day?

The realistic pictures show the visit of the Wise Men from the East to King Herod; the offering of gifts to the new-born Babe; and the Angel warning Joseph and Mary to flee into Egypt with the infant Jesus.



The Commission

Christian, why wander thus o'er many a mile
Of land and sea unknown, except in name—
What is the secret of that wanderlust?
Is't lure of gold or hope of lasting fame?

Is this the spirit of a new Crusade
That lays upon young hearts its stern demand—
Forthwith, all else forsaking, youth and maid,
The Holy Grail go seek, o'er sea and land?

Crusade? 'Tis true! Adventure? So oft-times
'Tis counted, but mistake not means for end.
Not wealth or fame invite to other climes,
Though on the choice our happiness depend.

'Tis only this—on us the Master counts;
The story of redemption must we take
To nations far and wide. It thus amounts
To finding life by losing for His sake.

—L. C. Küchen, Bengal.

Entre Nous—Sanctum Chat and Comment

"There's a chiel amang ye takin' notes, an' faith, he'll prent 'em"

It was in talking with a visitor from Bohemia that I chanced to mention the capital, and pronounced the word as I had learned it in years ago—"Prahg." With a gesture of dissent he said quickly, "Please don't say that! If you wish to Anglicize the word say "Prayg." The other is German and we don't wish to hear anything that reminds us of that country. We love the word as we say it, "Prah-hah." So, if you visit the beautiful city in which our Baptist work is so interesting, remember to call it either Prague with "a" as in pray, or Praha, with "a" in both cases as in father. For, however much we may deprecate the feeling betrayed by the Sanctum visitor, and found everywhere by our pastors who did so much good in Czechoslovakia last summer, be sure that the way to change it is not by doing or saying anything that would be unnecessarily irritating to sensitive nerves. And it takes a fuller comprehension than a foreigner can have of what Bohemia has suffered for centuries under Austrian rule and religious tyranny to gauge the depth of the hurt that has grown into the life of the people who now are rejoicing in religious liberty. In time the sentiment will be softened, for there is genuine Christianity among the Czechoslovakian Protestants, but injudicious efforts to hasten in such cases only retards the desired dawning of the new day of peace and brotherhood. Let us practise on "Prah-hah"; and not try to reform all Europe this summer.

☆☆☆

One of the recent pleasant calls was that of Rev. D. G. Haring of Japan, who is improving his furlough opportunities by taking a course at Columbia—Mrs. Haring joining him in study in the University. This reminded the Editor of the perversity which on one occasion deprived the gifted lady of her proper position. A poem from her found its way to MISSIONS and was duly put in type. Not to conceal her behind her husband's name her own was put as the author. Evidently the mere name did not seem appropriate to some one in the printery, and in the Editor's absence a "Miss" was put on to save the proprieties. Of course there is nothing to do for it, in such a mishap, save to hope that the persons most interested and their friends will take it humorously. The Editor however has promised Mrs. Haring that if she will write another poem as good as that one, she shall have rightful title exactly as she wishes it.

☆☆☆

Another caller was Miss Ballard, who came to say good-bye just before sailing for her field in India. She was fairly radiant with joy at the thought of getting back to her work with the children, and left a glow in the Sanctum such as could come only from complete consecration to

a great cause. She said the love of the children was a constant source of happiness and a compensation for the inevitable losses on the home side. There was nothing, after all, that could quite compare with the satisfaction of making the loving Saviour known to those who otherwise would be the victims of fear and superstition, without God and hope in the world. It is contact with such joyous workers that puts new heart into one, and the regret is that a hundred thousand of our Baptist young people could not meet and catch the spirit of such a missionary.

☆☆☆

A well-known pastor looked in at the door, saw the littered desk, refused to take a moment of the Editor's time, and said he couldn't resist the temptation to say what he had been thinking for a long while, that every issue of MISSIONS was better than the one before, and that there wasn't its equal anywhere, and he wanted the Editor to know it. "I confess I didn't always read it, but when the last number came I took it up after dinner and never laid it down till I had read it from cover to cover—ads and all—and I felt that I had a new inspiration for my work. So I decided I ought to come in and say that to you while you are alive. The Lord bless you in your great work for us all!" No doubt those kind words made the next editorial better and the tone of it more humble.

☆☆☆

It is very strange to be looking at the Sanctum from without, as I have been doing for a fortnight now. It was pretty certain that the coughing commuters who surrounded me daily on the train would contribute the gripe germ sooner or later, and one day it laid me low. I wonder how the desk, left full of things to be done on the morrow, looks now after alien hands have hunted through the carefully thrown together piles of manuscripts, proofs, letters, etc. How many correspondents, too, are thinking it strange that they do not get an answer, little knowing that for a time all such matters were forbidden entrance to the home in order to give chance to get the distracting and distressing germ out. Well, this is a confession. It is doubtless of some comfort to know that nearly everybody has it, but I could not see that the fact produced a cough the less or made sleeplessness less sleepless. However, all things have their compensations, and making up a magazine at a distance from supplies and the Sanctum is chastening. Many plans for better things have come too of enforced absence, and surely the Sanctum will look sunnier than ever when the embargo is lifted and commutation begins again. Thanks to all, not forgetting the printers, who have aided in the emergency—especially to Mr. Lippard.

W. W. G. Intelligence Test

BY MRS. A. R. HERON, SECRETARY FOR SOUTH PACIFIC DISTRICT

1. To which District do you belong?
2. Which States comprise this District?
3. How many other Districts are in the Northern Baptist Convention?
4. What is the slogan of our District?
5. What is the name of our District President?
What is the name of our District Foreign Vice-President?
What is the name of our District Administrative Vice-President?
6. What are the names of our two National Woman's Societies? 1 and 2.
7. Who is the President of 1?
Who is the President of 2?
8. What Board directs the work of our W. W. G.?
9. Who is the Secretary of the Department of Missionary Education?
10. Who is the National Secretary of the World Wide Guild?
11. Who is the National Field Secretary of the World Wide Guild?
12. Who is YOUR District W. W. G. Secretary?
13. Who is YOUR State W. W. G. Secretary?
14. Who is YOUR Associational W. W. G. Secretary?
15. How many missionaries of our W. A. B. F. M. S. are supported by our District? Who are they?
16. How many of our W. A. B. H. M. S.? Who are they?
17. How do the W. W. G. girls share in the support of these workers?
18. How can girls who are not members of the church help?
19. How many missionaries of our two Woman's Boards are home because there is not sufficient money to send them back?
20. How can we girls help in this crisis?
21. When and how will we collect these gifts?
22. When is our next Annual District meeting?
23. Where is it to be held?
24. Do you think it would benefit your Chapter if your President or some representative attended this meeting?
25. Will you plan to send a delegate?
26. How can your Chapter help to make next year's District report better than that of last year?

W. W. G. Presidents:

Why not devote one meeting, early in the year, to the discussion of this Test? Have some girls type the questions and give them out for answers. You keep the Key (Answers) and prompt where necessary. Then frequently devote a few minutes to a quiz and see how well the girls remember.

(This is a questionnaire that would secure an intelligent membership, if it were studied till every question could be answered readily.

Lest We Forget.

Words from October 1922
"Missions" Author unknown

Trio for Ladies voices.

Music by
Mrs. Sherman S. King



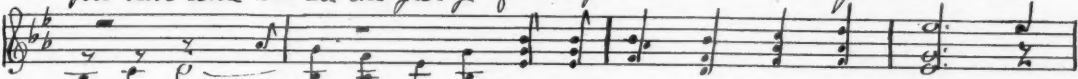
Lest We For- get. From the mountain height of wis- dom, when your souls with God did



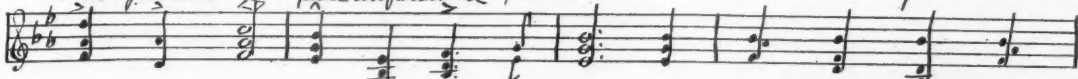
meet, when the heart with wings was lift- ed kneeling at the Masters feet,



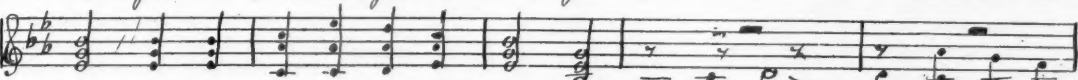
you have come and all the glori- y of that great and shin- ing hour



Fills you with a peace unfathom- ed, and a new and wondrous power. But



For- get - not when you turn a- gain, to lev- el lands be

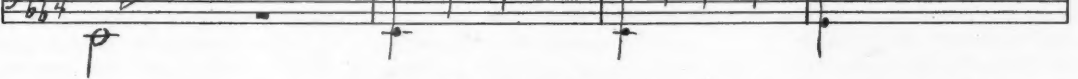
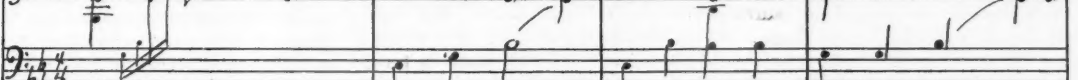


low There are dwellers in the valley who that peace - will never

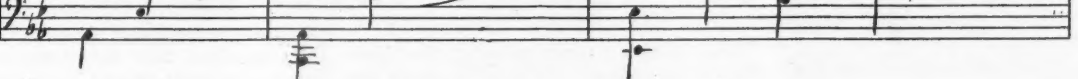
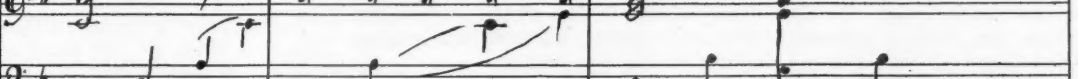
Solo Soprano.



Know... If your eyes see not their bur- den on your strengthened hands should



fail, To point ev- er toward the moun- tain with the



up- ward gleam- ing trail, Lest We For- get



FROM THE WORLD FIELDS



THE "AMERICA" which has been appointed as the official Baptist ship for the Baptist World Alliance, and which is scheduled to sail June 30th from New York, is undergoing extensive alterations which, when completed, will transform the ship into a one-class steamer. This will then be the largest one-class steampassenger service on the Atlantic Ocean, and will furnish accommodations of unusual comfort. Baptists who are contemplating going to Stockholm for this important Baptist World Conference are urged to make early application to the American Express Company for reservations.

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ON JANUARY 17, Dr. Samuel G. Neil and Rev. G. S. Detweiler, sailed for Guatemala en route to Salvador. They will spend about six weeks visiting the missions in Salvador and Nicaragua, returning to New York by way of Panama, possibly stopping in Jamaica and Cuba.

☆☆☆

THE FACULTY and students of Shanghai Baptist College, had an exciting evening recently in rescuing a motor launch stranded on a mud bar in the middle of the river that flows past the college campus. The entire party was saved and in gratitude for their deliverance the occupants of the motor launch sent a letter of appreciation and a check for \$100.

☆☆☆

PROPERTY HAS recently been purchased by the Home Mission Society and San Francisco Bay Cities Baptist Union for a proposed home for Chinese boys. There is thus afforded an opportunity of rendering the Chinese in the United States a real service, for there are many destitute Chinese boys, orphans, half-orphans, delinquent and other needy boys, who need to be rescued.

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A REMARKABLE revival has occurred among the Mexicans of Northern California under the leadership of missionary R. Q. Martinez. At Cutler, Dinuba, Fowler, Malaga and Fresno successful evangelistic meetings were held with closing mass meeting in the First Baptist Church of Fresno. There have been 272 confessions of faith, while 70 converts are ready for Baptism.

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THE HIGHEST caste people in India are the Brahmins, who are far superior in mentality to all other castes in India. In the Madras presidency these Brahmins, although forming only 3½ per cent of the

population, hold 95 per cent of government offices, and through mortgages are the greatest land holders in the country.

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THE HOPI Indians have been strongly prejudiced against the Negroes ever since a regiment of Negro soldiers was sent among them to quell a riot some fifty years ago. Missionaries at Sunlight Mission, Toreva, Arizona, are gradually succeeding in removing this feeling. At a recent special meeting of Hopi Indians, \$12.50 was contributed for work among Negroes.

☆☆☆

TWICE EACH week Judson College (Rangoon, Burma) assembles for chapel service and on other days the various classes meet separately for Bible study. On Sunday morning a preaching service is held in English which all students attend.

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THE CHAPEL CAR "Grace" was side-tracked eight months at San Joaquin, California. During that period a church edifice was built and dedicated free of debt under the direction of the chapel car missionaries, Rev. and Mrs. E. R. Hermiston. Plans are now being considered for the erection of a parsonage. Rev. S. Kers has been called as pastor of the new church.

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REV. L. R. WILLIAMS, colporter missionary in Nevada, writes: "I have started 18 Sunday schools in Nevada since I entered the state. I have just located my family in Reno. In this big country, the words of the Master, 'The harvest truly is great,' come to me every day."

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FOR THEIR vacation, Rev. and Mrs. J. A. Curtis of South India made a trip of 625 miles in their Ford car. He writes that good British roads all the way made motoring very pleasant. The trip required seven days. He found eight gasoline stations along the route and at least four places where Ford parts were available and where repairs could be made. A century of good road building by the British government gives India a great automobile advantage over other parts of Asia.

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THROUGH INCOME outside the New World Movement, valuable property has been purchased on the outskirts of the City of Managua, in Nicaragua. It is situated on an elevation overlooking the city, has a large two-story building of 10 rooms and a smaller building, and is surrounded by a stone wall 9 feet high. The property was formerly used as a coffee-

cleaning establishment. A short distance away is the Mission School conducted by the Woman's Home Mission Society. Through this new property the General Society will now be able to cooperate with the Woman's Society in providing Christian training for the boys and girls of Nicaragua.

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THE CHINESE B. Y. P. U. in the new Chinese church in Seattle, dedicated last October, won the attendance banner at the District Rally recently with 50 members present. The average Sunday school attendance at this same Chinese church was 111 during December.

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A YOUNG Christian Endeavor member in Lawrence, Mass., according to a report from Miss Ethel Fosdick, a missionary of the Woman's Home Mission Society, recently turned her pocketbook upside down over the collection basket. What would happen in God's Kingdom if all our church members were willing to do this?

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"THE CHRISTIAN Community," writes Rev. W. A. Stanton from South India, "is the most essential factor in the evangelization of India. On six fields of the Foreign Mission Society the Christian community numbers at least 15,000; on the Podili field 20,000; and on the great Ongole field no less than 35,000; while the Christian community for the entire South India Mission numbers no less than 200,000. If this great Christian community is strong and active, witnessing by its life as well as by its profession to the transforming power of the Gospel, it will exert an irresistible power for righteousness in India."

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THE BAPTIST church in Santiago, Cuba, reports more baptisms in 1922 than in any previous year of its history. Nearly every Sunday night there is some response to the preaching of the gospel.

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THE LATEST addition to the printing capacities of the Baptist Mission Press at Rangoon, Burma, is the installment of two fine linotype machines to set Sgaw Karen. Two machines now set Burmese in the Burmese characters and these two others set Sgaw Karen in the characters given by missionaries three generations ago. In this respect the Press leads all other printers in India, for none of them have ever adopted any of the modern composing machines to the vernacular type used in any of the languages of India.

BURMA is the largest foreign mission field of Northern Baptists. At the present time there are more than 1,000 churches with approximately 80,000 members in Burma, while 800 Sunday schools furnish instruction to 30,000 pupils.

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THE BIBLE itself is always a subject of interest to Baptists. Several months ago there appeared from the Publication Society's press "Makers of the Bible," by Prof. H. H. Severn. In December appeared "What Jesus Taught According to the Gospels," from the pen of President Milton G. Evans, of Crozer Seminary. The Society has in hand a small pamphlet written by Dr. Banard C. Taylor, D.D., Professor Emeritus in Crozer Theological Seminary, on "The Death of Christ Taught in the Old Testament."

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A VOLUNTEER in Christian Americanization work under the Woman's Home Mission Society writes of her experience: "Doing Americanization work has helped develop my Christian life more than any other line of Christian work. It has made me realize what it really means to be a friend, and what it means to love another. I couldn't begin to tell you the joy that is mine when I go into these homes to teach and bring sunshine. I have learned to love the foreign people as I do my own, and I would do anything I could for a New American."

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The Girls' School in Kakchieh (near Swatow, South China), has its first college graduate, from Ginling College at Nanking, returned for teaching.

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MEXICAN children, when they have been converted, drop their old names and adopt Biblical terms. Miss Mabel Young, in charge of the new school purchased by the Woman's Home Mission Society in Puebla, writes that in her classes she has children named Moses, Ishmael, Jesus, Isaac, Rachael, Daniel, Joseph, Timothy, Adam and Peter.

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THERE are within the Denver Baptist Union territory, 25 Baptist churches, consisting of 18 English-speaking churches, five Negro churches, one Swedish church, and one Mexican church. Of the white English-speaking churches, two have recently been relocated. Four others—have purchased new sites and expect to relocate soon.

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DURING the current year, 350 students are enrolled at the Ackerman Coles Memorial High School at Nellore, South India. The faculty consists of 25 teachers, and four large buildings comprise the equipment of the institution, the main building of which is a gift from Dr. J. Ackerman Coles of New York City.

THE BIBLE Department of the Publication Society reports that the Russian Bible has been completed at an approximate cost of \$36,000. This is regarded as the finest Bible in the Russian language ever printed.

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NEIGHBORS of the Peabody-Montgomery Home in Podhorany, Czechoslovakia, share their harvests with the orphan children. Often poor women take the last they have to the Home so that the little war orphans may have plenty.

Saving Fifteen Cents a Year

The widow of a Baptist minister, to whom the Ministers and Missionaries Benefit Board is making a modest grant of \$240 per year, voluntarily furnished the Board with the figures of her annual budget.

Income \$20 per month . . . \$240.00

EXPENSES

Taxes	43.00
Fuel	35.00
Light	12.00
Water	15.00
Carfare	12.00
Provisions	120.00
Grandson's birthday . . .	1.70
Waist	4.00
Gloves65
Flowers for loved one's grave	1.50
Contribution to church . .	1.00

\$245.85

Sold apples 6.00

\$239.85

Income . \$240.00

Expenses 239.85

.15 Balance

On this basis she is apparently able to save 15 cents per year. She is one of the 1,402 beneficiaries whom the Board is now aiding. Ordinary justice requires an increase, not only in the number of beneficiaries but also in the amounts granted to old and broken ministers, missionaries and widows.

THE DEMAND for Bibles and Christian literature in India is steadily on the increase. Rev. Frank Kurtz states that one of the little Christian books has reached a circulation of 132,000 copies and Rev. L. C. Smith reports that from the Chambers Hall Book Store, thousands of Bibles, Testaments and Christian books are sold every year.

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A SCHOOL for Indians is now being held in the building which Missionary J. Winfield Scott has erected on land next to the Indian colony near Gardinerville, Nev.

Mrs. Scott is teaching 35 pupils, only five of whom have been in school before. Indians in this vicinity had not been allowed in the regular public schools. Some pupils in Mrs. Scott's classes are in their teen age, having entered the school as beginners.

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THE PUBLICATION SOCIETY has issued Bibles and portions of the Scriptures in English and in ten foreign languages; tracts in English and in sixteen foreign languages; hymn-books in nine languages. Additions are being made to the foreign language material as fast as the funds for this purpose are supplied. The demand exceeds the Society's ability with the funds at present at its disposal. Pamphlet material in several languages and a Spanish hymnal could be published if funds were supplied.

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IN A RECENT letter Miss Ella M. Gifford of Tokyo, Japan, reported that nearly 300 converts had been baptized as a result of a series of evangelistic meetings held under the leadership of the Japanese evangelist Mimura Ian.

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RECENTLY, 282 children of widows, deserted wives and unmarried mothers, were cared for in one month in the Day Nursery of the Negro Christian Center in Cleveland. Most of them have been sadly neglected in every way. For the small sum of ten cents a day they receive breakfast and dinner at the Nursery. Gradually the Christian influence is working. One mother asked to learn the little prayer which her little boy of three insists on saying at meals since he came to the Nursery.

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THE FIRST Country Life Conference for Negroes was held at Johnstown, W. Va., by the State of West Virginia in cooperation with the Agricultural Department of Storer College, the Baptist institution maintained by the American Baptist Home Mission Society for colored youth at Harpers Ferry, W. Va.

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BURMA has an area of 236,738 square miles and an estimated population of 13,000,000. One in every 50 is a Christian and 5 out of every 8 Christians are Baptists. Buddhists number about 11,000,000.

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A SECRETARY of the Christian Americanization Department of the Woman's Home Mission Society visited a foreign man who had cancer of the liver. For a cure he was taking a few drops of alcohol from a bottle in which a live snake had been put. He had caught the snake himself, and the remedy was generally regarded as unfailing. How much can be done for these people! Many are as superstitious and ignorant as the savage of darkest Africa.

THE CHINESE mission in Butte, Mont., is in flourishing condition. State Secretary Cress called at the mission recently and found twenty young students in three classes. Three young Chinese recently took their stand publicly for Christ.

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THE SPIRIT of the Chinese typhoon sufferers shows the value of giving them all the help and encouragement possible. When asked how the Relief Committee could help, a group of Chinese replied that all they wanted was a "wall to keep the sea out" so they could rebuild their homes in safety. "We will furnish the laborers to build the wall," they said, "and not ask pay, if you will give us rice to live on while we are building it."

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THE CENSUS of 1920 indicates that there are, conservatively speaking, over 200,000 self-confessed illiterate and non-English-speaking women between the ages of 21 and 50 years in New York State alone. This reveals the greatness of the task facing Christian America.

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STUDENT meetings and the Day Memorial Services in Madras are well attended throughout the year. Through the generosity of Mr. Charles King and family of Gloversville, N. Y., funds have been secured for the Student Hostel. Plans are being drawn and the work of construction will soon be under way.

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FROM OUR Sendai Girls' School in Japan comes the report "The old, conservative spirit is breaking down. The government schools want the newer and more up-to-date education, and they are looking to our Mission Schools to lead. The Tokyo Higher Normal has recently enrolled one of its more advanced pupils in one of our Christian schools in Tokyo in order to learn the method to bring back to the Higher Normal.

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ONE OF the Mexican families from the church at Puebla moved to Orchard, Col., and as a result of their spreading the gospel more than a dozen Mexicans have been baptized in Orchard in the past six or eight months.

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TWENTY-FIVE years ago, when Miss Frieda Dressel, a missionary of the Woman's Home Mission Society first went to Utah, there were eight woman workers in the state. Today she is the only one. Imagine the problems of one woman combatting the powers of Mormonism. In Salt Lake City alone there are 42 Mormon churches.

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FOURTEEN years ago, when Dr. A. H. Henderson began his mission school at Tannggyi, the Government school inspector expressed the hope that it might grow to have 50 pupils in the future. Last

year Dr. Henderson reported nearly 250 in the school. Daily Bible study is a part of the course. Except for this school most of these 250 boys have no other influence during this formative period of their lives that would ever lead them to Christ.

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AT THE 84th annual meeting of The First Baptist Church at Delavan, Wis., Rev. R. L. Kelley, pastor, the church Board of Promotion presented a comprehensive program of activities and goals for the church for the year 1922-23. These included goals of the various missionary societies in the church, objectives of the Bible school, plans for the Board of Trustees and the Board of Deacons and emphasized particularly the purpose to place MISSIONS together with other denominational papers in every home in the church. Here is a model program that other churches could study with considerable profit.

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AN INCIDENT occurred recently showing what Christian education means for girls and women in India. Miss Ursula Dresser, of Ongole, South India, writes: "One of our teachers was sent to the station missionary's office with a message. She is a high school graduate and trained teacher, and a fine example of what Christianity has already done for the women of India. When she entered the office there was a Hindu man in the room. After she left he said, 'Oh, the joy, the joy!' Her dignified bearing, her utter lack of self-consciousness in the presence of the two men, and above all her happy face were a witness for Christianity that evidently made a deep impression upon the Hindu."

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A PAMPHLET, "Ten Reasons Why Christians Cannot Fellowship with the Mormon Church" is issued by the Home Missions Council, 156 Fifth Avenue, New York City. Those who desire information presented in brief form, should secure a copy. The latest edition contains an "Answer" by Brigham H. Roberts, an elder in the Mormon Church, with a "Rejoinder."

☆☆☆

ORGANIZED three years ago, after the New World Movement program was set up, The Denver Baptist Union, has therefore very limited funds for extension work. The churches, however, were never better united in denominational work than they are at present. All but two of the churches are supplied with pastors.

☆☆☆

THE NEW salesroom building at Mandalay owned by the Baptist Mission Press of Rangoon, Burma, is said to be the handsomest building in the city. It is well adapted to the growing business of the press in that city. No American funds went into its construction as it was paid for entirely through the income of the press.

MODERN RAILWAY travel in China has greatly shortened the time between important centers. It is now possible to leave Shanghai at 9.30 in the morning and sleep in Peking the next night, thereby making a journey of 911 miles through four of the provinces of China in approximately 36 hours.

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IN ORDER to teach the little Negro children at the Christian Center in Cleveland the spirit of giving, they were asked to bring one potato each for some child poorer than themselves. Over half a bushel was contributed by these little colored waifs and given to a destitute family whose father is sick with tuberculosis.

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JUDSON COLLEGE at Rangoon, Burma, formerly known as Rangoon Baptist College but now named in honor of Adoniram Judson, is supported by our own Foreign Mission Society which controls it through a board of trustees. Two members are appointed upon nomination of the English Wesleyan and American Methodist missions, while all the others are either appointed directly by the Foreign Mission Society or upon nomination by various Baptist organizations in Burma.

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INDIA HAS 700 petty kingdoms all ruled over by native princesses; 9 great religions; 137 different languages, while 94 per cent of the population is illiterate. These facts serve to indicate the magnitude of the task confronting foreign missions in India.

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THE WORK at Bacone Indian College in Oklahoma is most successful. Miss Alice Brown, a teacher under the Woman's Home Mission Society, writes that all but two of the students today are Christians.

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DURING THE three months before Christmas, 1922, Rev. D. Holloway, colporteur missionary in Arizona, placed 160 Bibles and Testaments in the homes of ranchmen, stockmen, cow-boys and others. Most of these books were purchased by the men in the homes where they were placed.

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THE GRADED Sunday school literature is now available for the Baptist churches in China, through the China Baptist Publication Society. This institution is doing an immense business and its presses are kept busy all day until 10 o'clock at night. It is not uncommon to receive orders for religious tracts amounting to 100,000 copies.

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A DEFINITE course of Bible study is being given to every pupil in the home mission school in Cristo, Cuba. This affects some three hundred students, and is already proving a great source of good in a community where many families have been forbidden by the priests to read the Bible.

Christianity in Burma

AS TOLD BY THE CENSUS OF 1921

The table showing the religious distribution of the population of Burma have just been published, and from Imperial Table XV the following facts are worked out. The total population has increased 8½% in the decade from 1911. The following table gives this general distribution on the basis of religion:

TOTAL POPULATION OF BURMA, 13,169,099		
		%
Buddhists.....	11,210,943	85
Animists.....	702,587	5½
Mohammedans.....	500,592	3¾
Hindus.....	484,432	3½
Christians.....	257,107	1½

Fourteen other titles and unclassified make up the small balances in this and the following tables. The distribution of the Christian community is as follows:

TOTAL CHRISTIAN COMMUNITY, 257,107		
		%
Baptist Community	160,655	62½
Roman Catholics....	72,715	28
Church of England..	19,636	7½
Presbyterians.....	1,508	100
Methodists.....	1,424	56

Among the races of Burma the "Animists," or spirit worshippers, have been most receptive of Christian truth, and the following table shows the appreciation of the Karens for the "White Book" brought to them by our missionaries:

TOTAL KAREN CHRISTIANS, 178,225		
		%
Baptist Community	134,924	75
Roman Catholics....	37,280	20
Church of England..	5,808	3¼

The Burmans and the Mon-khmer races are strong Buddhists, yet nearly half of those who reported themselves as Christians put themselves under the sub-class as Baptists:

TOTAL BURMAN CHRISTIANS, 15,381		
		%
Baptist Community	7,265	47
Roman Catholics....	6,335	41

TOTAL OTHER INDIGENEOUS RACES, 14,144		
		%
Baptist Community	12,119	86½
Roman Catholics....	1,822	12¾
Church of England..	177	1½

Those who class themselves as "Europeans" include all who were born and bred in western lands, and also the Anglo-Indian peoples, the Armenians, and possibly a number of Europeanized natives of India. But the figures found in the table work out as follows:

TOTAL "EUROPEAN" RACES, 25,289		
		%
Roman Catholics....	10,507	41
Church of England..	9,994	39
Baptist Community	2,450	9½
Presbyterians.....	1,389	5½
Methodists.....	563	2½

The whole indigeneous population of Burma is included under two main heads, Burmans and Karens, or Buddhists and Animists. All others, Hindus, Mohammedans and Europeans, are really immigrant races, although many have been born in the country, as some of their ancestors may have been also.

It is apparent (1) that Christianity has actually reached *one in fifty* of the whole population; (2) that *five of every eight* Christians in Burma claim to be Baptists; (3) that *seven of every ten* Christians come from the Karen races, and that *three of every four* of these Karen Christians claim to enroll as Baptists; (4) that among the Buddhists races of those who have become Christians, *almost one-half* claim to be Baptist; (5) while of the immigrant Christian races and their descendants just a little less than *one in ten* claims to belong to the Baptist community.

A comparative statement for *ten years* for Indigenous Races only is as follows:

	1911	1921	Increase
Baptists	120,549	158,206	30
Rom. Cath.	50,770	64,208	22
Ch. of Eng.	9,999	9,692	Decrease

The magnificent growth of the Baptist denomination in Burma, all races, during the past *twenty years* is shown by a comparison of the Census Reports of 1901, 1911 and 1921, as follows:

	1901	1911	1921
Baptists	66,860	122,265	160,655
Rom. Catholic	37,105	60,282	72,715
Anglican.....	22,307	20,734	19,636
Methodist....	1,238	1,675	1,424
Gained Loss			
Gain or loss in 20 years	%	%	%
Baptists.....	140
Roman Catholic.....	95
Anglican.....	..	12	..
Methodist.....	15

Adoniram Judson founded this mission as a Baptist Mission in truest loyalty to the Word of God, and loyal successors have carried it on. The figures in the census report tell the results obtained; but our work is yet not done. There are *forty-nine* of every *fifty* still to be brought within the Christian fold.—*From the Rangoon Press.*

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"World Facts and the Extension of Christianity" is the suggestive title of a pamphlet written by Dr. C. H. Patton of the American Board which every pastor and missionary leader should read. It presents in brief, clear form the new facts in the world's life that have resulted from the war and which have meaning to all American Christians. A postcard will bring a copy free from The General Board of Promotion, 276 Fifth Avenue, New York City.

A New Member's Impressions

By M. JOSEPH TWOMEY, D.D.

Pastor of the First Baptist Peddie Memorial Church
Newark, N. J.

I have often thought of giving my impressions as a new member on the Board of Managers of the Foreign Mission Society, having been elected to membership at the annual meeting of the Society at Indianapolis last June.

The first meeting of the Board was a surprise, for I had come to it with a question. I had heard whispers which made me wonder whether I would be happy on the Board. I wondered whether a conservative would be at home in the meetings. It was the most "spiritually atmospherized" business meeting I had ever attended, and it was a real business meeting.

I went away happy, but a doubt crept into my mind. I said within me, "Perhaps the surprise of finding it better than you expected causes you to value it too highly. It may be more seeming than real. Better wait." I waited. Another meeting deepened the impressions made by the first.

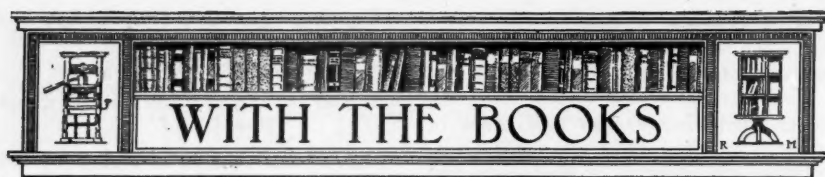
Then came the wonderful days of meetings at Northfield! I can never get away from the spiritual realities with which we then lived. And that meeting of the Candidate Committee! The straight-cut answers, the unquestioned orthodoxy, the undoubted consecration of those brave Christian families thrilled us all. If Pentecost were not repeated then, it never has been. Strong business men, men who are unqualified successes in their lines, wept; educators, ministers and secretaries wept with them while that meeting continued. Why the tears? Was there anything deeply pathetic? No, decidedly no. The Holy Ghost was upon us is the answer. It was a memorable meeting.

Yet Northfield is Northfield and anything can happen there. Would a business meeting back in the offices in New York in busy December days be as spiritual, was the question with me. Now, two weeks away from that meeting, I can give a fair estimate. The December meeting was a marvelous revelation of Christian fellowship from the prayer as the first committee met until the adjournment. Dr. Anderson's opening of the Board meeting fed my soul; he knows the Bible and God. And the sessions were real business meetings at which I wish our whole denomination might have been present.

Our Foreign Mission interests are safe while our business is so well conducted, and while the spiritual atmosphere is so real.

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According to the latest available figures, instead of eight women students at Shanghai Baptist College reported in the February number of MISSIONS, there are actually 27, and instead of 450 students on the campus, there are now 565.



"FACING THE CRISIS"

Sherwood Eddy, the author, believes that Christianity is facing a threefold crisis—in our national and international affairs, our industrial life, and our religious life. The substance of these studies in present day social and religious problems was given in the Fondren Lectures at Southern Methodist University and the Sturtevant Lectures at Allegheny College. It is not easy to characterize them. They simply get hold of you. Dr. Eddy has a message that comes burning from his soul, and his convictions carry great weight. Gifted with spiritual insight and a vivid style of expression, he brings his own religious experience in verification of the truth he is expounding. What vital questions are these which he treats frankly and fully—Jesus Christ, what is His Significance? God, does He exist and can He be found? The Problem of Evil, Immortality, Miracles, The Bible, Evolution, Prayer, The New Life, Moral Mastery, World Brotherhood. That is in part first, and then in part second, briefly but pointedly he deals with social and industrial problems close to his heart. The book throbs with spiritual vitality. The reader understands in a measure how it is that this true evangelist wields such a powerful influence in China, Japan and India among the cultured classes, students and professional men able to appreciate his clear presentation of the Gospel of Christ. A book to give to young men, a book for ministers to absorb for its spirit of absolute devotion to the Saviour. (George H. Doran Co.; \$1.50.)

"MODERN HINDUISM"

Dr. J. P. Jones, a missionary in India for half a century, has written a pamphlet on "Modern Hinduism—Does It Meet the Needs of India?" which gives a clear idea of the teachings and practices of the religion that holds the masses of India in its grasp. If any one doubts whether the gospel ought to be given to Hindus, this little book will resolve the doubt speedily. It is published by the Laymen's Missionary Movement, and its twenty-four pages are packed with the information that ought to be widely known, so that when the persuasive and oily Hindu Swami seeks to deceive women and gain followers in this country he may be thwarted in his evil purpose by disclosure of the truth.

"THE REALITY OF JESUS"

Some books are of special significance to ministers and this is one of them. Since the world war the insistent cry has been for reality in religion. Inability to

reveal it in teaching and life is one of the charges often brought against the churches. This intense writer and preacher, Rev. J. H. Chambers Macaulay, so fully believes in the reality of Jesus and of God as incarnated in His Son that he imparts something of his burning conviction to the reader. He says "Christianity must possess and convey the Reality of Jesus or perish." "The 'Mind of Christ' is the greatest fact with which the mind of man can come in contact." The topics are alluring: The Figure in the Carpet, The Challenge, The Reality, The Homeless Heart, The Cry and the Cup, The Worth of the Cross—these under the first part on "The Reality of God." Then comes "The Religion of Jesus," treating of The Barrier, The Liberty, The Constraint, The Vision, The Faith, The Life, The Contact, The Serenity, The Solace and The Service. "Jesus Today" closes the volume, with equally suggestive headings. The author is a firm believer in the church as a divine institution, and while he sees her failures and weaknesses and pricks the bubble of a reestablished medieval ritualism and institutionalized ecclesiasticism, he is sure that the new sense of reality at the heart of the church will create for her a new place and power. "Humanity does not outgrow the need of a Saviour, and the church that presents and conveys the Reality of Jesus has always an increasing horizon of faith and service. Her outlook is the vision of God for the salvation of men." The author brings a vital and thrilling message. (George H. Doran Co., New York; \$1.75 net).

"INDIA INKLINGS"

"India Inklings, the Story of a Blot," is the most whimsical output of Margaret Applegarth's fertile and facile pen. The black and white "inklings"—mostly black—are also by the same hand. The boys and girls, from the Crusader age on, who get hold of this book will know more about India when they get through than many thousands of older people, and fathers and mothers who hear the little ones laugh at the quaint conceits in "Inklings" will be apt to sit up late over its pages. Clever only half expresses it. (George H. Doran Co., New York; \$1.50 net).

"JAPAN IN TRANSITION"

Loretta L. Shaw, B.A., author of this description of Japan in its period of transition, after her education at the University of New Brunswick, her native province, and at Harvard, became in 1894 a missionary in Japan, teaching in a Girls' School in Osaka, under the Missionary Society of the Church of England in Can-

ada. While there is little that is new in this volume to one who has studied Japan and read of recent movements there, the work gives a compact picture that will make it of especial usefulness to mission circles studying Japan or desiring a reading course which makes clear what Christianity has to meet in Japan, and what the hopes are of final conquest. A well written and intelligent survey. (George H. Doran Co., \$1.25).

"ITALY DURING THE WORLD WAR"

It is due to Italy that her part in the world war should be truthfully told, and be understood in this country where so many sons of Italy make their home. That it has been told by an American-Italian, Salvatore A. Cotillo, LL.B., a New York State Senator, adds to the interest. General Diaz writes the introduction, and many testimonials are given in the closing pages concerning the speaking tour of Italy made by Senator Cotillo to explain to his fellow Italians America's purpose in entering the war. The book makes for a more sympathetic understanding between the people of Italy and the United States. It is full of pride in the nation that mobilized and equipped over 5,000,000 fighting men, and made real sacrifices, as well as inflicting severe blows on the enemy. A story of deep interest, eloquently related. (Christopher Publishing House, Boston; \$2 net).

"JESUS CHRIST AND THE WORLD TODAY"

The authors of this volume, Grace Hutchins and Anna Rochester, say that its aim is to seek in and through the mind and experience of Jesus Christ the way of life for individuals, churches, classes, and nations that shall lead toward a solution of our present problems. Their thesis is that Palestine in the time of Jesus faced in miniature certain problems that today are shaking the world—mainly the industrial and social questions. By identifying Jesus wholly with the workingmen-class of his day and the poor as over against the rich the question is raised whether His disciples today "can rightfully afford any of the accessories that make for separateness? Must we not refuse, as luxury, the space and leisure and way of dressing and the kind of expenditure that identify us with the well-to-do and gratify a desire for distinction from the common people?" The writers are sincere and have presented their case with intelligence and skill. They display a want of balanced judgment, and in exalting Debs to spiritual leadership betray their bias, as in the treatment of the "open shop" and other labor issues, where generalizations are always untrue. The basic fault of the work is in regarding Jesus as a representative workingman who was put to death by the Jewish leaders and profiteers because they feared him as a rebel "with a great company of other workingmen behind Him," who might easily become dangerous as a "revolutionary agitator against whom the rights of property must

be protected." How untrue this is to His life, record and mission the reader can judge. We do not find here the Messiah, or the Jesus who separated himself from His former "class" as a carpenter of Nazareth when He became a wandering Teacher with a group of disciples. Jesus is used to buttress a social program which includes disobedience to the law of one's country if in the individual's judgment that law is wrong.

"ANN AND HER MOTHER"

This story of the life of a minister's wife in a Scotch manse, by O. Douglas, has a peculiar charm, and introduces the reader to characters well worth knowing. There is a quaintness and wit such as one finds only in the Scotch, and the author is full of humor in the telling. Such a home glimpse is especially good just now. A book for mothers and daughters, and for home reading aloud. (George H. Doran Co.; \$1.75 net.)

"OLD TESTAMENT LAW FOR BIBLE STUDENTS"

Students of the Old Testament; ministerial or Sunday School teachers, will find a fund of information not hitherto available in compact form in this volume by Roger Sherman Galer, attorney-at-law. He has classified and arranged the Torah, or Jewish law as found in the Old Testament, as in modern legal systems, with a topical index and digest, and an introduction which includes a study of legal origins and the Jewish debt to others, as discovered by the latest investigations in archaeology. The work is as interesting as it is valuable, making clear what has often been a stumbling block to readers of the Bible. A scholarly product. It was as teacher of a Bible Class, by the way, that the author was led to the study, which any adult Bible class will find profitable. (Macmillan Co., New York.)

"THE GLORY OF HIS ROBE"

Opening this volume of quiet hour meditations by an author new to me, Edward John Stobo, my eye fell on this sentence: "There are still a few folks who like sour pickles, but such people do not make good traveling representatives of the religion of Jesus Christ." Then I thought I would read further in this brief essay on "An Attractive Religion," and I found good company not only there but in the rest of the volume. The short chapters are not even in value, and we question the "quiet hour" hint, but there are few pages that are not suggestive and helpful. (George H. Doran Co.; \$1.50 net.)

"THE ART OF PREACHING"

There have been notable courses in the forty-eight series of Lyman Beecher Lectures at Yale, the lecturers including the foremost preachers in our own and other lands, but we doubt if any course has had more in it for the beginning preacher than this course for 1922-23 by Dean Charles

R. Brown, of the Yale Divinity School, delivered by special request of his colleagues on the centennial anniversary of the founding of the School. Happy the young minister who reads and heeds the advice here given, especially as to the holy nature of the high calling of the preacher of the living Gospel of a living Christ. A rare preacher and teacher is Dean Brown, and in his happiest manner he sets forth the privileges of the man called to proclaim the unsearchable riches of Christ to his fellow men. Rich in illustrative use of words as in suggestion and stimulation, the very essence of pith and pungency in style, no preacher who reads the volume can fail to be profited by it. Response to his earnest plea for genuine expository preaching would also greatly enrich the lives of the people. (The Macmillan Co., New York; \$1.75.)

A LIVE QUESTION

Another new book which Baptist men may study with profit is "If America Fail," by Dr. Samuel Zane Batten. The thirteen chapters present a discussion of present day conditions. All of the facts presented will not delight the thoughtless optimist or the stand-patter. You may not agree with Dr. Batten's conclusions, but the book will make you think, and any Baptist group that is not thinking in these serious times should not be proud of itself. It is a fine book for the discussion class.



Pledging Racial Good Will

Another important step in the South-wide movement for better race relations was taken when 18 representative North Carolina women met in Raleigh, accepted membership in the State Committee on Race Relations, and gave out a vigorous declaration of their principles and purpose. The personnel of the group was most notable, including outstanding leaders of the State Federation of Clubs, the State Welfare Board, and the big church organizations. It is doubtful if there could be found in the State another group of equal number having as wide connections and able to wield as great an influence. After a day given to earnest study of the interracial situation, the group drafted and gave to the public the following statement:

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the

other in numbers, in possessions and in opportunity, there is but one solution. As a Christian people we hold the elements of that situation. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy.

"We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as mutual respect as will lead each to a higher moral level, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of woman must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both sexes.

"The right of childhood to health and safety, to the training of body and mind in right habits and the soul in right purposes, is unchallenged. The childhood of every race must be safeguarded, for 'races move forward on the feet of little children.'

"As a foundation for social security for all races the family ideal must be made possible by economic justice, by religious sanction, by legal safeguards and a single standard of morals.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge.

"We believe it our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe that bitterness, resentment and strife will yield to mutual trust only as we steadfastly cultivate in both races these attitudes and this faith in our common humanity. To these ends we pledge ourselves."

Similar organizations of women have been effected during the last year in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas. This enlistment of the women is generally regarded as one of the most significant phases of the good-will work that is being done throughout the South by the Commission on Interracial Cooperation, which came into existence in 1919 and now has branches in every Southern State and in 800 counties.



The Methodist Episcopal Church Board of Home Missions and Church Extension has 305 women engaged in its service of various kinds—social workers, directors of religious education, community workers kindergartners, pastors' assistants, deaconesses, nurses, etc.

BROADCASTING BROTHERHOOD

Plans and Activities of the Baptist Brotherhood Federation

REV. J. FOSTER WILCOX, DIRECTOR, 23 E. 26TH ST., NEW YORK

Director Wilcox's Message

When asked why Socialism was so strong in his city, Mr. Berger, the Socialist leader of Milwaukee, made this reply: "We put nine-tenths of our income into literature and every Sunday morning there are 300 men out at five o'clock placing pamphlets in the homes of the people." This pertinent statement impresses us. Two outstanding facts are revealed; these men believe that they have something the people need and are willing to sacrifice in order that the people may receive it. The method of disseminating the material is not new, but it is effective. Jesus called men to confer with him about the truth, and then sent them forth two by two to spread it among the people.

What would happen in your town if even 50 Christian men, who believe that the church has something that men need and who also believe it with such deep conviction that the thought of personal convenience would not deter them from such service, carried the invitation of the churches to the homes of the people?

A little wholesome daring for God is the one thing lacking in many a worthy but lifeless church. A great program demands heroic methods. It tests our heroism when we are asked to do unusual things. Personal, intensive work for the Master and men must be engaged in if we succeed in arresting the attention and securing the interest of men in religion. One thoroughly agrees with that master of logic and physiology who said: "Men are the backbone of the church. What we need to do is, Develop that backbone and bring it to the front." Then we will go out into the highways and byways and compel interest. The *going* church is the *growing* church.

J. FOSTER WILCOX.

AMERICA—THE WORLD LABORATORY OF PROHIBITION

No nation, past or present, is so remarkably suited to the testing of prohibition as is America. This is true, not only as to the prohibition policy itself, but as to the possible application of that policy to the different conditions to be found in different sections of the world.

America is the melting pot and the laboratory of the nations. The peoples of every race and clime that make up the American nation hold their traditions behind them and keep their ideals before them, but they are bound with peculiar cords to peoples of all countries whence they came.

There are 3,424 distinct languages and dialects in all the world. Africa has 276,

Europe 587, Asia 937, while America has 1,624. There are 160 foreign language daily newspapers, with a daily circulation of more than two and a half millions, published in America. There are, in fact, 1,404 foreign language periodicals, with a combined circulation of almost 11,000,000.

THE STATE OF ALL NATIONS

Never before in the history of the world was there such a state as New York. Almost a third of the population is foreign-born. That great commonwealth contains 26,000 native Greeks, 27,000 native Norwegians, 32,000 native French, 37,000 native Scots, 38,000 native Czechs, 40,000 native Roumanians, 53,000 native Swedes, 80,000 native Hungarians, 100,000 native Canadians, 135,000 native Englanders, 150,000 native Austrians, 250,000 native Poles, 285,000 native Irish, 300,000 native Germans, 525,000 native Russians, 550,000 native Italians, and others by the thousands and tens of thousands from practically every nation of the earth.

There are single newsstands in New York City from which one can purchase newspapers printed in 20 different languages. Truly is America the melting pot of the nations. Truly is America the human laboratory of the world. Where could there have been found in all history and where could there be found today such a place to try out the prohibition experiment for the benefit of all the nations as is presented in America?

THE COUNTRY OF ALL RACES

America has one-tenth as many Negroes as the entire continent of Africa. America has three and one-half million Jews, or one-third as many as all the rest of the world. One and a half-million Jews are in the single city of New York. There are as many Jews in America as in Russia; there are 50 per cent more Jews in America than in both Austria and Hungary. There are five times as many Jews in New York as there are in Palestine and Armenia. There are, in fact, more Jews in the city of New York than there are, all told, in all of North America outside the United States, all of South America, all of Asia, all of Africa and all of Australia.

The American population is made up of almost every clan of every race, of every color and of every nationality on the face of the earth. Almost one-third of the entire population of America is either foreign-born or the children of foreign-born parents.

America has more Norwegians than Christiania; more Swedes than Stockholm;

more Germans than Bremen, Hamburg and Leipsic; more Czechs than Prague; more Croats, Serbs and Slovenes, than Belgrade; more Englanders than Liverpool, more Canadians than Vancouver, Calgary, Regina, Winnipeg, Fredericton, St. John's, Halifax, Toronto, Ottawa, Charlottetown, and Quebec.

America has almost as many Poles as Warsaw; almost as many Scots as Edinburgh; almost as many Mexicans as Mexico City. She has more than a million Austrians and Hungarians, and more than one-fourth as many native Irishmen as there are today on the Emerald Isle.

WORLD BROTHERHOOD FEDERATION

By vote of the Northern Baptist Convention the Baptist Brotherhood Federation is a member of the World Brotherhood Federation. Following is the World Brotherhood platform:

The Federation's Motto is, "One is your Master even Christ and all ye are brothers." Its general aims and objects are outlined under three heads:

1. To interpret and exemplify Brotherhood in the light of the life and teachings of Jesus.

2. To make such a spirit and interpretation of Brotherhood dominant in all life, personal; social; economic; and political.

3. To promote the organization and Federation of Brotherhoods, and kindred societies, such as Men's Clubs, Bible Classes, Guilds and Associations, and to mobilize the men of the churches for fellowship and Brotherhood service.

Each denomination is recognized as the arbiter of its own men's work, and the work of the Federation is to help promote the work being carried on by each church.

THE BROTHERHOOD FAITH

"One is your Master even Christ and all ye are brothers"

I. ENGAGE:

1. To think of God as the Father of all men.
2. To honor every man as my brother.
3. To respect every man of every race and color.
4. To be watchful of opportunities for serving my brother men.
5. To set about the work of organizing all life on the basis of justice, love and brotherhood.
6. To cultivate an attitude of confidence and good will toward all men.
7. To promote in every way possible friendship among the nations and the federation of the world.

GLEANED FROM THE FIELDS

The Brotherhood in the rural village of Dividing Creek, N. J., has been deeply interested in the special evangelistic services recently conducted.

The Baptist men in Hackensack, N. J., have promoted a fine spirit of fellowship by holding union meetings. Recently the

members of the Calvary Church Club entertained the members of the First Church. A fine program of music and addresses was presented.

Superintendent Stilwell reports a growing interest in evangelism throughout the Northern Baptist Convention territory. We have invited him to send, through our office, a special message to the thousands of laymen on our mailing list, emphasizing the importance of the work. Last year many of our Brotherhoods made evangelism the important interest of the winter months.

Brotherhood work endures if properly promoted. The Calvary Men's Own Brotherhood of Montreal was organized 26 years ago. During the full quarter of a century, T. B. Macauley, president of the Sun Assurance Co., has been its president. The average attendance of men each week has been above 100.

One of our successful Brotherhoods reports its activities in these words: "Every address must be in harmony with Jesus Christ and his teachings. We emphasize brotherhood in industrial relations, social service and citizenship."

Another Brotherhood reports a splendid library, a large orchestra, a fine men's chorus. Our committees visit the sick, aid the pastor, build up the Sunday congregations, line up the men back of the denominational program, and emphasize evangelism.

Members of our Brotherhoods who are planning to go to Stockholm may receive through our office letters of introduction to well-known Brotherhood leaders in England and Europe. These brethren, as many American laymen know, are extremely courteous and offer suggestions and aid which will prove invaluable.

We have sent out thousands of copies of three folders to our Brotherhoods during the past month. One on "How Prohibition Came," one on "The Reign of Lawlessness," and one on "Mob Murder in America." We will gladly send copies of any one or all to pastors or laymen on request.

President Harding, addressing a men's group in Calvary Baptist Church, Washington, D. C., made the following strong appeal for respect and obedience to law: "Disregard of one statute inevitably must breed a lack of respect for the law in general. This tendency is obvious, and ought to give the deepest concern to people who have seen, in this world, the fearful results that may flow from the breakdown of respect for the social fundamentals. What ever breeds disrespect for the law of the land, in any particular department of our community relations, is a force tending to the general breakdown of the social organization."

The men's Brotherhood in the City Temple, Sioux Falls, South Dakota, has a membership of 75. The men are especially interested in work for boys.

Department of Missionary Education

Conducted by Secretary William A. Hill

New Mission Study Books for 1923-24

HOME MISSIONS

General Theme—*Saving America Through Her Girls and Boys*

FOR ADULTS AND YOUNG PEOPLE

1. A book by Dr. John H. Finley, former Commissioner of Education for the State of New York. Planned especially for intensive study classes and discussion groups. A statement of the outstanding problems of child life in America and a challenge to the Christian forces of the nation to meet their responsibility and opportunity in this vitally important field. (Title announced later). To go with this: Suggestions to Leaders of Classes.

2. *The Child and America's Future*. By Jay S. Stowell, author of "The Near Side of the Mexican Question," "Making Missions Real," etc. Planned for the use of groups desiring a shorter and simpler treatment of the theme and as a basis for program meetings. Special emphasis on the responsibility of Home Mission Boards for work among children. Ready in March.

Suggestions to Leaders of Classes, by Ralph A. Felton.

3. A general book for students on the home mission enterprise by Coe Hayne, author of "By-Paths to Forgotten Folks" and "Race Grit." (Title announced later).

This book presents vividly a comprehensive picture of the home mission enterprise, showing especially the vocational opportunities offered by home missions today. Ready in May.

FOR TEACHERS AND LEADERS OF JUNIOR GROUPS

4. A book by Joyce C. Manuel, of the editorial staff of the Congregational Publishing Society, author of "The Junior Citizen." (Title announced later). Intended for the use of leaders only, containing stories and suggestions to teachers for related programs of worship, study, dramatization and service. Thus there will be no need for a separate leader's manual.

FOREIGN MISSIONS

General Theme: *Japan*

FOR ADULTS

1. *Creative Forces in Japan*, by Galen M. Fisher, for twenty years Senior Secretary of the International Committee of the Y. M. C. A. in Japan. A special feature is the fresh material prepared especially for the book by some of Japan's eminent Christian leaders. Fully illustrated, with map, bibliography and index. Ready in March or April.

Suggestions to Leaders.

FOR SENIOR GROUPS—15 TO 18 YEARS

2. *Japan on the Upward Trail* (tentative title), by Dr. William Axling, who is in charge of the Tokyo Misaki Tabernacle of which he was the organizer. Many phases of the history and work of Christian missions and the Christian Church in Japan are presented. Eight leading men of the Empire, including Premier Kato and Prince Tokugawa, President of the House of Peers, have written special messages to the young people of America for this book. Fully illustrated, with map. Ready in April.

3. *The Women and the Leaven in Japan*, by Charlotte DeForrest; planned especially for the use of young women and older girls and for program meetings.

FOR LEADERS AND TEACHERS OF INTERMEDIATE GROUPS—12 TO 15 YEARS

4. A Handbook by Mabel Gardner Kerschner, formerly on the staff of the Department of Religious Education in Teachers College, New York, and leader of classes in methods of missionary education in summer conferences. Stories, suggestions for worship, instruction, dramatization, class projects, service activities, etc. A pamphlet of about 60 pages, inexpensive, designed from the basis of lessons on Japan with a minimum of additional materials, but also containing references to other publications for groups that wish to expand the course.

5. *The Honorable Japanese Fan*, by Margaret Applegarth, for boys and girls of junior age. Miss Applegarth will prepare her own suggestions.

Subsequent and detailed announcement of all study book materials will be made through a printed folder which will be ready for use at the Northern Baptist Convention. The price of the books named above is 75 cents in cloth, 50 cents in paper. The Handbook is 60 cents, and the Suggestions to Leaders 15 cents each. It will be seen that a rich program has been prepared for the coming year. It is expected that all the books will be ready for use in the summer conferences.

"How to Use" "On the March"

"On the March" is the name of the new booklet issued by the General Board of Promotion to give a résumé of the purpose and progress of Northern Baptists since 1919. The Department of Missionary Education has issued a "How to Use" Handbook of Suggestions for various groups wishing to make the largest use of this booklet. The Handbook will be free. It will have about 40 pages and include suggestions to Pastors, Adult Groups,

Young People, Children, Study Classes; also General Suggestions.

The Handbook may be secured from the Literature Department of the General Board of Promotion and its Bureaus, also from the Department of Missionary Education, 276 Fifth Avenue, New York City.

"New Stereopticon Lectures"

Three new stereopticon lectures are in preparation based upon the forthcoming book "On the March." They are entitled "On the March," "In the Foreign Field with the New World Movement," "From Alaska to the Antilles." Write to the Stereopticon Department of the General Board of Promotion or any of its stereopticon depositories.

Recent Missionary Materials

Christian Endeavor Missionary Programs.—Two new pieces of booklet literature have been issued by the Department of Missionary Education, giving missionary programs for Senior and Junior Christian Endeavor Societies in Baptist churches. These programs are based upon the monthly missionary topics of the regular topical schedules. They are ready for distribution and will be sent to any Christian Endeavor Society on request for the nominal price of five cents for each booklet.

Summer Conferences.—A new folder has been issued, giving dates and places of Summer Assemblies and offering special information for use in the planning of the Summer Assembly curriculum. The folder also lists the new mission study books for the current year, and contains other helpful material. It is published jointly by the Publication Society, General Board of Promotion and Department of Missionary Education and is for free distribution.

The Mission Study Class Manual.—This Manual by B. Carter Millikin, issued under the imprint of the Department of Missionary Education, aims to aid those who for the first time are leading mission study classes by putting into their hands concrete suggestions as to practical methods of procedure which have been tested and found to produce results. (24 pages, price 10 cents).

"America's Unfinished Battles."—This new Home Mission pageant, by Fred Eastman, issued by the Missionary Education Movement, may be secured through the denominational channels. It is designed for use in schools and churches, and aims to arouse a legitimate pride in the history of this country and a recognition of the fact that America is changing and certain great ideals are in danger of being supplanted. It presents a noble challenge to service. The pageant requires a minimum cast of 60 persons, but 150 or more may be used for a more elaborate presentation. (Price 25 cents per copy).

Maps.—In connection with the study of Japan, a wall map is being constructed including the Japanese Empire, a part of

Siberia and Manchuria and the east coast of China. The map shows the mission stations of all the Boards in Japan proper, Korea and Formosa. It will contain an index of the Boards and Stations. Size 38 x 48 inches, price 60 cents; ready in April. Larger and smaller outline maps of Japan are also in preparation.

Church Schools of Missions

Mrs. James H. Hurlbut, Chairman of the Missionary Committee, Park Street Baptist Church, Framingham, Mass., writes: "The interest in missions is growing in our church. Through the influence of Pastor S. Paul Jefferson and his wife, five study classes were lately formed, meeting every week for six weeks. The adult and young women's classes studied *The Trend of the Races* and *In the Vanguard of a Race*. The classes while small showed much interest. Different topics were given to the members each meeting to prepare papers for discussion at the following class. Negro spirituals and songs were sung, which tended to make the classes interesting. We were much indebted to Meta W. Fuller, a gifted Negro resident of Framingham, for literature loaned us, and also for an evening talk on 'The Aspirations and Longings of the Negro Race.' All expressed themselves as having a better understanding of the Negro."

A report from the Pastor of the First Baptist Church, Mount Carroll, Ill., says: "Last spring I wrote you of our contemplated School of Missions and asked advice. We held such a school, meeting once a week for seven weeks. Our studies were in the foreign field only. Our class for young people used the text, *The Wonderland of India*, and the adult class followed the studies in *Building with India* and *India on the March*. Each evening we met at 7.30 for the study period and followed this with a stereopticon lecture. The attendance increased throughout the series. At our last meeting we had over 100 present. We used the lecture method and I taught the adult class. We will repeat this school next year."

The following statement is received from Rev. J. H. Woodsum, of Creston, Iowa: "You will be glad to know that our second annual Church School of Missions bids fair to be more successful even than last year. Our present organization has 7 classes. The attendance the first week was 104 and the second week 126. Classes well organized with strong leaders. The reaction on the general welfare of the church is very noticeable, very timely and very healthy and spiritual."

The Pastor of the Lincoln Park Baptist Church of Cincinnati writes as follows about the mission study activities of his B. Y. P. U. societies: "In our five B. Y. P. U. societies we studied missionary text books on India each Sunday evening during January and February. This study brought together not only the women and girls but men and boys, so that we had

250 to 300 people studying missions instead of the much smaller group, which was formerly comprised of the few women of the Missionary Society and the girls of the W. W. G."

Shanghai Baptist College

By President F. J. WHITE

Like a good many previous years, this has been the best year in the history of the college. In material things the college has made considerable advancement. We have finished the raising of our college land and now have a campus of about fifty acres in the suburbs of the largest city in the Far East—the New York of China and the Orient. All of our land had to be raised six feet, but we now have a splendid campus with a 1,500 foot front on the river—the river that carries the trade of the world. Every person who comes in or goes out of Shanghai, either from the rivers and coast of China or the far countries of the world, passes by our doors.

We have eight large buildings and about twenty smaller ones including dwellings. The faculty is now about fifty in number, while 300 of the student body are in the high school and 265 in the college, making a total of 565. Twenty-seven students are girls and about twenty are students for the ministry—the largest number in any Christian college in China or perhaps in any Baptist Mission college in the world.

The new science building has been completed during the year. The new academy building, the gift of the Southern Board, is nearing completion and will be ready for use the first term of the new year. This building completes the academy plant for the present, as near as anything on the campus can be completed, for we are like a growing boy constantly outgrowing our clothes. The fact is that the new academy building is full before it is entered. We already have the students to fill it and more. The new woman's building is half way toward completion.

But the material growth of the institution is not the best growth. We have had two evangelistic campaigns during each year, but these campaigns are practically going on throughout the year. Never has the faculty and student body been so united upon our chief aim, that of bringing Jesus Christ into the lives of the students and into the homes of China.

The graduates of the college are beginning to make themselves felt although Shanghai College is the youngest Christian college in China. There are now men in all walks of life who have gone through the college and caught, we trust, the spirit of Jesus Christ. We are especially proud of those who have gone into the ministry. One of the leading pastors in Shanghai, Rev. T. C. Wu, is a graduate of Shanghai College and also of Rochester Seminary. Mr. T. C. Bau, a graduate of the college, has recently been elected General Secretary of the East China Baptist Convention.

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

India's Awakening

AN INTERVIEW WITH MISS FRANCES TENCATE OF NELLORE, SOUTH INDIA

"I would rather be myself, a missionary returning to India today, than anyone else in the world. And if I could not be myself, I would rather be a new missionary just going out to India. If I could be neither an old missionary nor a new missionary, I would rather be you, who are sending missionaries to India."

With this contagious enthusiasm for her work, and for the opportunities for winning that land for Christ in this day of India's awakening, Miss Frances Tencate spoke to a few of the members of the Woman's American Baptist Foreign Mission Society recently, just before sailing for South India. After twenty-four years of service, she is for the fourth time making the trip to India.

Miss Tencate first sailed for Nellore, South India, in 1898, where she immediately made herself invaluable "in a hundred little ways" even before she had acquired the language. Each year she has taken more and more of the work on her capable shoulders, from teaching A. B. C.'s to tiny tots, to training Bible women for evangelistic service. Many unforeseen added burdens—such as caring for 180 influenza patients almost single handed—have never discouraged her, but only made her the more thankful that she was there to help.

Frances Tencate began doing worthwhile things early in her life. She was a regular attendant at church and Sunday school when only two; at twelve she announced publicly her intention to serve Christ; at sixteen she was graduated from High School, and from Normal School when nineteen. After eight years of teaching in the public schools, she felt she was not giving her entire energy to the service of her Master as she wished to do, and as she might do as a missionary.

That was the beginning of her work in India, and after almost a quarter of a century, she believes missionary opportunities have reached their real starting point.

"I believe we have come to the time we have for years been hoping and praying for," Miss Tencate said. "I think the present situation in India is going to open up opportunities for mission work as nothing else has ever done."

"A few years ago our workers were not admitted to the caste homes. Then came the war, when one and a quarter million troops went out from India voluntarily to protect the name of Great Britain. There

was never a volunteer army equal to that in history. Beside this great army how insignificant seems the band of a few hundred thousand followers of Gandhi.

"The war changed the attitude of the caste people toward the missionaries. Few women in India can read, and when letters came from sons, husbands and brothers, it was often two or three weeks before anyone could be found to read them. Western people seldom think of Eastern people as regular folks. But they are regular folks; women are pretty much the same the world over, and sons and husbands and brothers away at war made just as anxious hearts there as here. So our missionaries and Indian Christian workers were eagerly



welcomed to read the letters, and to talk about the war. The mission worker became the daily newspaper anxiously awaited. It was a short step from talking about the war to talking of the only hope of permanent peace. We often went to the same homes day after day and when we had gained their friendship and confidence, and thought they were ready to receive it, we told them the gospel message. We never gave up visiting in a home before we had brought this message to them. Now there is not a place in the Nellore district where I cannot go, and send Bible women.

"I shall be thoroughly disheartened if we have not come to the day when Christianity is going to advance by leaps and bounds. India is dissatisfied politically, economically and religiously. Young men have gone home wondering what is the matter with a system that does not allow their young women the freedom that they saw the western women enjoy in their work in hospitals, camps, and cities. They are asking questions. We have the opportunity of our lives as a missionary society, in all branches of our work—educational, medical, and evangelistic."

NEWS FROM KAN ENG VONG

There are many throughout the country who are interested in Kan Eng Vong, and they will welcome what is said of her in a recent letter from Dr. Leshner. When Kan Eng Vong returned to China there was no vacancy for her in our kindergarten work at Hangchow, but there were several different places that wanted her at once, among them the Y. W. C. A., which asked her to become its first Chinese executive secretary, at Nanking. Dr. Leshner says that Miss Rawlings met her and presented the claims of South China, and Kan Eng Vong at once said that she would prefer to go to our Baptist work in South China, if we needed her. So she accepted a position in our kindergarten at Swatow, at one-third the salary offered her by the Y. W. C. A. Dr. Leshner says she is handling the situation well, and in a loving spirit; that her testimony and example are beyond words; that she is a real missionary and can do what no foreigner can hope to accomplish. Meanwhile, Miss Smith and Kan Eng Vong have great plans in view for the development of an A No. 1 Kindergarten Training School. Dr. Leshner says: "I wish you could realize what her coming means to the work and to us all. You may readily feel proud of her." Shall we not all pray for God's choicest blessing to rest upon this brave young servant of His, who has so faithfully and lovingly undertaken a new work in a strange field?—H. B. M.

LATEST NEWS FROM KEMENDINE

October 7th we had our annual meeting of our "Old Students' Association," and one of Kemendine's needs was mentioned—a wall on two sides of our new land. A thousand rupees is in the bank towards it, most of it the gift of our old girls. When we built our wall on the east it was Rs. 2-14 a linear foot (1 ft. wide and 6 ft. high), and now it is Rs. 7-4, but most of our girls want a share, and one took three feet the other day.

We have 440 students this year, and 19 teachers, 13 of them living in the dormitories with the girls. About 25 girls are coming up to our house once a week for a little extra instruction and help, and all of them would be glad to be baptized if they could get permission from Buddhist parents. One girl wrote to one of our old girls that if her father even knew that she had thoughts about it, he would take her out of school. For years our Christian girls have had a little meeting every Monday night to pray for the non-Christian girls in school, and many of them are real Christian workers. We are getting back our numbers since the strike, two years ago, when all Rangoon schools suffered so much, and the spirit of the school is strongly Christian.

The center block of our new building is completed, and one wing is nearly so, and when that is finished we will have some pictures to send you. Yes, we will have bathrooms for our Burmese teachers in the new building. We want the best for our teachers, for they are worthy of it. Two of the older teachers are a regular David and Jonathan; two of the younger ones are near-twins and often dress alike; another two are sisters, another are mother and daughter, another are aunt and niece; so you see it is a family affair. We see our dear Dr. Ma Saw Sa quite often for she is our family doctor, although we do not call her except when necessary, for she never takes any pay, and the English doctor charges \$6.00 a visit (\$2.00 in our money). She has a great future here in Rangoon, and will be a real missionary, too.

Mary Phillips has a meeting at her home twice a month for nurses, both private and from Dufferin. She is such a wonderful girl, and now that Dr. Kelley has gone she is carrying the whole Rangoon field. There were about twenty people baptized at the Rangoon Burman Church yesterday, and two of our girls were among the number, because their mothers were also baptized. There were eleven members from the family of one of the girls.

Following is an extract from a letter written by Miss Margaret Sutherland: "School goes beautifully. We hope to get into our new wing the first of November. The Chinamen have had a strike and that has hindered somewhat. Government has promised us a full half of the completed building, but only Rs. 16,000 is available this year, so we must let our west wing wait. My! but it is a fine building, and so far as I can see, exactly what the school needs, with no furbelows. There are heaps of improvements that must be made this year—wall built, covered walk, drains, etc., and the furnishing of the new building is going to take a lot; but we are hoping we can retrieve a little at the end of the financial year. It must have been so hard for the home workers to have the money come in so slowly. We have a class of twenty-one studying with a view to becoming Christians, and some are so promising. But they will have to wait for us to build a baptistry (the old one went down with the old building) before they can be baptized."

"THE GOSPEL IN HER MOUTH"

Miss Helene Bjornstad has arrived in Nalgonda, South India, where she has gone from her home in Christiania, Norway, to take up the work of Miss Aganetha Neufeld while she is on furlough. Miss Bjornstad writes enthusiastically about beginning her new work.

"The Christians here gave me a very grand welcome meeting in the church. There were speeches, different kinds of songs, beating of drums, and recitations. I have settled down at Nalgonda now, and am so thankful to the Woman's So-

ciety for placing me just here. This is just what I was longing for. Here is a lot to do, and the people seem to have an open mind and heart for the Gospel. Miss Neufeld, has, I understand, been carrying on a very great work here, and planted the seed of the Kingdom of God in the hearts and homes of the people all around in the district. With the medicine in hand and the Gospel in her mouth she has quietly gone on in all these years. And now I pray to God that He will give me grace to carry on in the same spirit as she has started!"

HELPS FOR PROGRAM MAKER

"Our Work in the Orient" with its supplement "The Progress of the Kingdom," will help you in planning missionary programs for any phase of the Woman's Foreign Mission work. A leaflet, "Six Programs for Busy Women," based on the two books, may be had free upon request. The president of every Missionary Society or Circle should have copies of these two books. The cost is only 25 cents for the two. Order from your nearest Literature Bureau: 276 Fifth Avenue, New York City; 700 Ford Building, Boston; 125 North Wabash Avenue, Chicago; 504 Columbia Building, Los Angeles.

THE SWEEP OF THE SEARCHLIGHT

How many societies are aware of the splendid pageant available for fifteen cents here at Headquarters? It illustrates vividly all the phases of missionary work and may be given to acquaint the membership of a church with the broad scope of Baptist endeavor. Dr. George D. Allison, pastor of the Second Baptist Church of Wilmington, Delaware, expresses great enthusiasm over the result obtained there. He writes, "The pageant was a huge success and drew an evening audience that taxed our auditorium to the limit. It is one of the best pageants I have ever seen and certainly the best I have so far put on myself."

***** ★ CONTINUATION CAMPAIGN ★ *****

The National Continuation Campaign Committee at its meeting on January 8, 1923, outlined a general plan of consecration for the next two months in accordance with the general denominational program which emphasizes "Life Service" in March, and "Our Treasury" in April. The Campaign outline follows:

March—Consecration of Time and Talents. Group prayer-meetings every week. Make and carry out definite plans for calling in homes of members who are indifferent to the missionary cause, shut-ins, and new members. Make calls friendly, instructive and interesting. Try to win souls for Christ through letters and personal conversations.

April—Consecration of Personal Posses-

sions. Group prayer-meetings every week. Four-minute talks in morning church services. April 1—My response to the spiritual need of the Orient. April 8—My response to the spiritual need of my own country. April 15—My response to the spiritual need of Africa and Europe. April 22—My response to the spiritual need of Latin America. If desired these talks may be secured from the National Committee. April 29—Dedication of gifts received during this period. Prayer of thanksgiving.

LARGER GIFTS WEEK—FEBRUARY 25 TO MARCH 4

This is a suggestion which may enable you to secure some especially helpful gifts toward the completion of your budget. Make lists of women who may be able to give large sums. Pray for the thousand dollar gifts. Choose certain women who will take these names and pray definitely until the week of February 25-March 4, when they will call personally on these women of larger means. Do not spurn lesser gifts however. Make separate lists for these and place them in the hands of the right women. *But do not ask a thousand dollar woman for a ten dollar gift.* Make no apologies for seeking these gifts. It is the Lord's work.

REPORTS

Intensive work during the remaining months of the Campaign is absolutely necessary if it is to succeed. It is important that progress be reported at the end of February and March, and that publicity and news items find their way to headquarters and denominational papers to encourage others.

News of the Districts

News and greeting have arrived from several Districts which we are glad to pass on to the rest of our Baptist women, country-wide, who are working shoulder to shoulder in the interests of a big, soul-stirring task.

WEST CENTRAL DISTRICT

Work is well organized with directors and staff on the job. We are hopeful of a worth while goal when the fiscal year closes. There are many splendid women in our three States, Kansas, Iowa and Nebraska; who are lending a hand and trying to arouse interest in others. We want to do our part in raising the ten million asked for our denominational work for the year.

KANSAS

A statement from Secretary Crawford reveals the fact that our women, girls and children have contributed since May 1, toward our \$800,000 allotment for this current period, the sum of \$1,066. Not much, to be sure, but a good beginning, and an earnest of what we can do when we get down to real business for the King.

Woman's Work and the Budget.—Now and then some church resents our appeal by saying: "The women in this church are in the Budget and refuse to enter a separate campaign." We hope all the women in the state are in the Budget, and we want them to stay in the Budget for it is the Budget that our Women's Continuation Campaign is aiming to help. Every dollar given by the women goes into the Budget, counts on the Budget, and adds to the Budget by just that much.

The reason for this separate, distinctive effort is threefold—i. e., to enlist every woman and girl in our Baptist churches in a more solicitous, energetic, self-sacrificing way by giving them a definite worth-while part of the whole task.

Might-Boxes and Pledges.—The "Might-box" is proving popular—going like "hot cakes," as one of our captains expressed it. We have distributed more than 3,000 and sent to headquarters for another supply. The "Might-box," however, is not designed to take the place of the "Pledge" as some have inferred, but to be used in addition to the pledge, and in cases where a pledge cannot be secured. Read what some of our women have to say on the subject:

"There is no Baptist church in Burns, but I will be glad to help all I can."—Emily Strong.

"We will continue to 'carry on' also, hoping and praying that we may do much better this year than we did last. We will surely remember you in our prayers, as we have done before. Yours for victory."—Mrs. T. J. Ritner.

"We are a small church with small-salaried people, but we can't afford to be selfish. If we could only get all our people to tithing, our financial troubles would be over. I have the 'Might-box' you sent me on my class table, and we are to take a free-will offering for Missions every Sunday. Some of the other classes will do the same."—Mrs. P. R. Prickett.

"So glad to receive your letter and know the plans. We will meet Friday and set the ball to rolling. We now have more courage to go to work."—Mrs. Grace Griffin.

"You may depend on our church. We will think up some plan for our 'Might-boxes.' May God bless you, and raise up some one in each church to help you!"—Mrs. John McKee.

"My dear Mrs. Miner: Have you sent away my last 'Might-box.' Better rush me 500 more for emergency calls."—Mrs. W. M. Gray, State Campaign Director, Chanute.

NEBRASKA

The women of Nebraska are endeavoring to continue the Continuation Campaign and expect to do all in their power to attain the goal set, before the end of the denominational year. The various associational meetings were held during the summer and wherever possible the Continuation Campaign and denominational pro-

gram were stressed in the woman's session. Early in October the State Convention was held in Lincoln. Much information and inspiration was gained from Dr. Bowler and Mrs. Coleman who outlined the plans of the General Board of Promotion. While definite results cannot as yet be determined, it is certain that many local churches are at work. November was very generally observed as Stewardship month, The Prayer Cycle cards and the Daily Bible Reading leaflets were widely distributed and many "Might Boxes" sent out.

Two unfortunate things happened at the close of the State Convention which have greatly hindered the work. The resignation of Dr. Walter I. Fowle, our most efficient State Secretary and Director of Promotion, took effect when he returned to pastoral work and we have since been without a leader. The second concerned an automobile accident in which Mrs. G. L. Sharp, our Campaign Director, had a very narrow escape from death. Her injuries made it impossible for her to continue this work and it has not been easy to find a successor. However we feel that Mrs. E. M. Owings has been providentially sent to us and she has consented to take up the work. Mr. Owings is returning to state work and with full knowledge of conditions and access to the state office we feel that Mrs. Owings will be able to direct us splendidly. With almost four months ahead of us we can accomplish much for the denomination and the cause of Missions.—Mrs. C. F. Williams, State Publicity Director.

IOWA

A Coin a Day. "A Coin a Day from every Baptist Woman in Iowa"—that is Iowa's slogan! The call has gone out for a woman in each church to be a Year, which means that she will choose twelve women to be Months. They in turn will choose four women to be Weeks, and each Week selects her seven Days. Using this basis of distribution each now takes a Might Box and puts in a coin a day. "They choose every one her neighbor, and everyone saith to her sister, 'Put in a coin a day—the bigger the better.'" So the missionary woman encourageth her who is not interested in missions, and the Guild member interesteth her younger sister. And they all say, 'It is going to succeed. Thousands are doing it already. Be of good courage and do it yourself!'"

How It Worked in One Church. "During the last year there have been several meetings of the Woman's Society of the Walnut Street Baptist Church, Waterloo, which we will remember. The November meeting was one of them. We had talked of adopting the Coin a Day plan but not even our most optimistic members dared believe it could gain so much headway in one meeting. The president, Mrs. Howrey, explained the scheme and it met with such instant approval that she was asked to appoint the

Months immediately. As soon as the names of the twelve women were announced they began asking those around them to become their Weeks. Such commotion reigned that it was necessary to rap for order to adjourn the meeting. We had 500 boxes on hand and not one woman left the building without being someone's Week or Day. They did it willingly, too! The telephones were kept busy after we reached home and the call for boxes has been so great that they are getting into most, if not all, the homes of our church members. One Sunday school teacher came back a second time to get enough to supply her class of young women, and even those who are not members have been glad to have a part."—Mrs. Franklin Johnson, State Campaign Director.

INDIANA

Steady, Informed Growth. "The Continuation Campaign in Indiana is on its way," writes the State Chairman, Mrs. T. A. Freeman, "I trust with steady, informed growth." The chairman has suggested that the Might Boxes be brought to the meetings of the women at least once a month to be emptied and returned to the owners and used the following month. Each month a different phase of the missionary work is emphasized, remembering in prayer the various objectives as the gifts are placed in Might Boxes. The suggestions for March and April follow:

March—House cleaning month of minds and attitudes. During this month do special educational work for Missions. Plan a big meeting with your men folks. Appeal to their fatherhood, their manhood, as natural protectors of the race and beg their cooperation in carrying out the motto of our great denomination in this final effort to put over the greatest ideal of the century, "And I, if I be lifted up, will draw all men unto me."

April—"Our Risen Lord." The women of old could serve Jesus personally, but our service is just as acceptable to Him, as rendered in His name to our fellowmen. Let us be diligent in the exaltations of His name that "All the ends of the world shall remember and turn unto the Lord and all the kindred of the nations shall worship before thee. For the kingdom is the Lord's."—Ps. 22:27-28.

"Our objective means much larger gifts than last year's, but not anything that will burden us financially. We want it to so burden your heart though, that you will feel that it must be done, and that it is your individual task to accomplish."

One Way. A Might Box stands on a certain dining table in a Northwestern District home, and of course every guest asks what "that little blue box" is for. The box is being filled rapidly.

WEST VIRGINIA

One woman's class in the Fifth Avenue Church of Huntington, W. Va., taught by Mrs. R. L. Hutchinson, District Campaign Director, has pledged \$500 to the Continuation Campaign.

tion Campaign. This is in addition to the regular canvass which will be made of the women of the church the first part of 1923. The W. W. G.'s have also pledged \$500. The women of this church last year gave over \$3,000 to the Continuation Campaign.

TIDINGS

EDITED BY CONSTANCE JACKSON

MATTERS AT MATHER

The following happy letter comes from Mather, for which barrels were requested in *MISSIONS* and the denominational papers around Christmas time. Surely those whose contributions helped to make glad the hearts of missionaries and colored folk "way down South in Dixie" may now rejoice.

"Busy has been no word for the work in the Sale House department. The unerring aim of *MISSIONS*, *The Baptist* and the *Watchman-Examiner* brought down an avalanche of Christmas parcels and boxes of all sizes. They furnished Mather's tree with candy bags and presents; gave joy to the children in two poor little villages near the school; brought our treasury \$26 through a Christmas sale; filled the stockings of 16 poor girls who lacked the money to go home for the holidays; and helped fill a barrel with pretty things for next year's happy season. New friends wrote of seeing the articles about Mather in magazine or paper. I wonder if these periodicals know how far afield they go. Anyway "Rush a Ship to Russia" set things awirl toward Mather too."

In this connection it might not be amiss to whisper that barrels are *always* welcome at Mather, where the sale of their contents helps to provide money for the upkeep of the buildings, and at the same time clothes needy families of the community who cannot afford new coats, dresses and suits. Witness this sample order recently received at Mather Sale-House.

Please send me price of these goods quote below:

I want some good second-hand little girl shoes meauzer of feet: one 9 inc. long; one 7 inc. long. Boy feet 9 inc. long. Nee pants 16 inc. long; coat 18 inc. long, sholder 14 inc. wide. Little girl boddy dress length 24 inc. Little girl overcoat 20 inc. long. Baby 10 month old: overcoat and cap with length 14 inc.

Please give price each. When I here price will give you a order.

A USE FOR PENCIL SKETCHES

An interesting new way to use the printed pencil sketches of missionaries which this Society publishes in large quantities is

described by the First Baptist Church of Arlington, Mass. They planned for an afternoon with the nineteen "Specials" for New England District. ("Specials," for the sake of those who do not understand the term, are the home missionaries assigned to the District for its prayers, interest, and support). Different women took the part of the missionaries, wearing the name of the missionary each represented on a cardboard, and telling various interesting facts culled from the printed sketches. These may include why she became a missionary, facts about her early life, details of her preparation for the work, where she is now working, and any interesting facts about her field. A poster giving the names, pictures and mission stations of all these workers was made by an artistically gifted member of the church and hung on the chapel wall.

THE CONCLUSION OF A SERIAL STORY

Readers of *MISSIONS* may remember a little story in the issue for January, 1922, about one small Johnny Chan who had been strapped for four of his nine short years to a board in an orthopedic hospital for children in Seattle. At that time it was believed that Johnny would never need a larger sized board; for his frail little body was very tired and at any minute might free the brave spirit which had served its apprenticeship to pain. Now, a year later, comes a sequel to the tale. Miss Jane Skiff, our missionary to the Chinese in Seattle, writes: "Suddenly Johnny began showing a gain instead of a loss. A few months ago they took him off the board to which he had been bound for more than four years. Next, wonder of wonders, he sat up—and then went about in a wheel chair. Two weeks ago one of the nurses phoned me: 'Johnny Chan is walking a little bit each day now.' So Johnny has been marvelously freed from his prison and all our hearts rejoice." *MISSIONS* readers are glad too, and wish for Johnny a life of usefulness and opportunity.



JOHNNY CHAN—STRAPPED TO THIS BOARD FOR FOUR YEARS
AND NOW ABLE TO WALK

Missionary Briefs

The Board of Managers of the Woman's American Baptist Home Mission Society recently voted to send Mrs. George W. Coleman and Mrs. Katherine S. Westfall as representatives to the meetings of the Baptist World Alliance in Stockholm, Sweden, next July.

Miss Raquel Delgado, the first graduate of the Normal and Missionary Training Department of our school in Puebla, Mexico, has recently been appointed to do missionary work in Mexico City. It is especially appropriate that the Society which fitted her for missionary work should now take Miss Delgado under its appointment. It is in these well trained and thoroughly consecrated young native women that the future of Mexico largely lies.

Miss Elizabeth Obenchain, a newly appointed missionary, sailed on January 18 for Mexico, where she is to work with the children in the Colegio Bautista at Puebla. She is a finely trained kindergartner, having graduated from the Normal Training School of Grove City College, at Grove City, Pennsylvania, and from the National Kindergarten and Elementary College of Chicago.

Members of the Board of Managers of the Woman's Home Mission Society have formed a pleasant and kindly habit of going in twos or threes to see our missionaries off when they sail for Mexico, Cuba, Porto Rico or Central America. This hearty send-off greatly cheers the new missionary and adds to the interest of the Board members in the work.

Through the kindness of friends of the Society, organs have been provided for San Turce, Porto Rico, where Miss Lydia Huber is working; for street meetings in Toreva, Arizona, among the Hopi Indians; and for Miss Isabel Waidman, our missionary in Santiago, Cuba. These are sources of real blessing to the work.

Mrs. Katherine S. Westfall, Executive Secretary of the Woman's Home Mission Society, attended a conference in Washington—January 11-13—arranged by the

Women's Bureau of the United States Department of Labor. She was also present at all the sessions of the annual meetings of the Home Missions Council and the Council of Women for Home Missions, held at Atlantic City, January 17-19.

THE WORLD THROUGH MOTHER'S GLASSES

Recently an interesting little book containing a number of exquisitely delicate poems, and written by one of our oldest and most beloved missionaries—Miss Emma L. Miller—found its way to this office. She has gone home now for her long deserved reward and this little volume has been printed since her death. It should find many readers for its scope is broad and its theme relates chiefly to the missionary cause. It divides itself logically into four groups—the missionary, family, Palestine and miscellaneous. The book is lovingly dedicated "to the great body of splendid alumnae of the Baptist Missionary Training School the world over"—and the proceeds of its sale are to go to the "Rest Fund" of that group. It is attractively bound in gray cloth, and may be obtained for one dollar (ten cents for postage) from the Baptist Literature Bureau, 504 Columbia Building, 313 West Third Street, Los Angeles, California.

"LIKE THE JESUS"

Is the Christian Center a popular place? On the streets of Indiana Harbor the children greeted the missionaries all during the late summer and early fall with such questions as "When is Katherine House going to open?" "Are we going to have Bible classes in the morning this year?" "When does Saturday school begin?" "Is my little brother old enough to come to Sunday school this year?"

"What are we to do with them all?" asks Miss Lillian Phillips in her last quarterly letter. "Every afternoon 60 to 100 children under twelve years of age come to the building. Some want to read, but we have very few readable books. Others wish to play games. Mr. Simms, our boys' worker, bought a few new games last week and how the children have enjoyed them! Perhaps 40 or 50 go upstairs to play-house and sing hymns. We need supervisors in the library, in the play room and the happy hour room. It is hard to get volunteers as everyone is busy."

The work in the English classes has shown several signs of encouragement. One man who came to Katherine House for the first time last year is now attending a university and studying in real earnest. Another pupil in last winter's English class began attending the church services and was baptized. This fall he entered the International Seminary in East Orange and is training for the ministry.

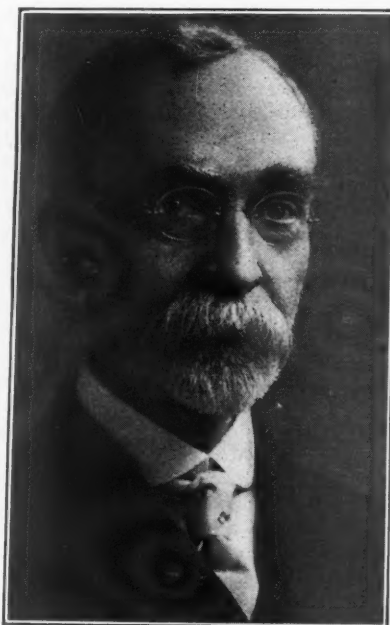
The Daily Vacation Bible School at Katherine House attained an attendance of 200 last summer. Several mothers remarked how different the children were since they had begun to attend classes at Katherine House. One woman said to the

missionary in charge, "You work just like the Jesus—you bring me and my children to the Jesus, too." Which is surely as much praise as any missionary ever hopes or expects to hear this side of heaven!

FROM THE FAR LANDS

Loved by All

"The death of Mr. Phinney was a great shock to the whole city and province," writes Mr. S. E. Miner, assistant superintendent at the Baptist Mission Press. "I suppose we shall never know fully, how deeply he was entrenched in the hearts of the people of Burma. Some idea of it was



F. D. PHINNEY

gained when the immense crowd that came to pay their last tribute could not get into the church building but stood with bowed heads as the casket was placed in the funeral car and sadly followed it to its last resting place in the Baptist cemetery. One would have thought that a high official of the Province was being laid away, judging by the crowd that thronged to the cemetery. The members of the Trades Association closed their places of business at the hour of the funeral and many of them attended. The Lieutenant-Governor sent his private secretary with a wreath. The people of all stations of life knew and loved Mr. Phinney and mourn for him. The men in the Mission Press are heartbroken over his going. He has been a real father to most of them for a long time. One said yesterday, 'Our heart and mind are all spoiled and we cannot do proper work today.' All feel a sense of irreparable loss."

A Communication from Japan

To the American Baptist Foreign Mission Society—Dear Brethren:

We wish to express to our American brethren and sisters in the Lord our hearty appreciation of all that they have done toward the extension of God's Kingdom by the establishment of Mabie Memorial Boys' School in Yokohama. In this city, which is the gateway by which the world's culture enters our country, you are enabling many boys to enjoy the blessings of a Christian education.

In order to make our religious education more effective we, the Baptist members of the Mabie faculty and our families, have organized the Mabie School Baptist Church. On the first Sunday in October we observed our first communion service. According to our church covenant which we read on that occasion we felt it was our duty to do something for the evangelization of the world, as well as for our home mission work in Japan. So we have voted to contribute from our treasury the sum of one hundred yen toward the work of the Society. We hope that you will accept this as a token of our appreciation and of our desire to follow our Master's command.

May the blessing of our heavenly Father be upon the Society, and its foreign mission work be greatly prospered. Yours in Christian fellowship,

MABIE MEMORIAL BAPTIST CHURCH,
ZAISHU ISHIKAWA,
Church Clerk-Treasurer.

Foreign Missionary Record

SAILED

From Vancouver, November 30, on the *Empress of Asia*, Miss Rose E. Nicolet for the Philippines and Miss Edith Traver for South China.

From Vancouver, December 14, on the *Empress of Canada*, Rev. and Mrs. E. Kelhofer and four children for East China.

From Vancouver, December 28, on the *Empress of Russia*, Rev. and Mrs. F. H. Rose and two children for the Philippines.

From New York City, December 30, on the *S.S. Caronia*, Rev. and Mrs. A. C. Hanna and three children for Burma.

From New York City, January 8, on the *S.S. City of Benares*, Miss Edith Ballard, Miss Lillian Wagner and Miss Melissa Morrow for South India.

From Vancouver, January 18, on the *S.S. Empress of Australia*, Clara Leach, M.D., for South China.

ARRIVED

Rev. and Mrs. G. J. Geis of Capiz, the Philippines, in Seattle, December 18.

Dr. and Mrs. J. T. Proctor of Shanghai, East China, in Seattle, December 20.

Mrs. Robert Harper of Namkham, Burma, in New York City, December 22.

BORN

To Mr. and Mrs. Gordon E. Gates of Rangoon, Burma, a daughter, December 4, 1922.

To Mr. and Mrs. N. H. Carman of Swatow, China, a son, Donald Newton, October 23, 1922.

To Rev. and Mrs. M. R. Hartley of Kharagpur, Bengal-Orissa, a son, January 13, 1923.

To Dr. and Mrs. Gordon Seagrave of Namkham, Burma, a son, January 3, 1923.

To Rev. and Mrs. G. A. Sword of Namkham, Burma, a daughter, December 13, 1922.

To Dr. and Mrs. C. H. Barlow of Shaohsing, China, August 26 at Mohanshan, a daughter, Elizabeth Jean Barlow.

To Mr. and Mrs. Stewart S. Clark of Chengtu, West China, a son, Alvin Lloyd, December 15, 1922.

DIED

Mr. F. D. Phinney, of Rangoon, Burma, December 15, 1922.

Mrs. Mary M. [Rose] of [Rangoon, Burma on January 15, 1923.

FROM THE HOME LAND

Dr. Joseph Endom Jones

BY GEORGE RICE HOVEY

The recent death of Dr. Jones of Virginia Union University removes from service one of the best known of Christian Negro leaders. Dr. Jones has been in the service of The American Baptist Home Mission Society forty-six years as teacher, in the school known in those days as Richmond Institute and which became later Richmond Theological Seminary, and afterwards Virginia Union University. He was one of the earliest graduates of Richmond Institute. He was born as a slave, October 15th, 1852. After such hardships as were then common, he entered school, and was taught to read and write by a Confederate soldier. He worked his way through grammar grades, and through Richmond Institute, where he secured high school traifing. He then entered Colgate (then Madison) University, receiving the degree of B. A. in 1876, and later the degree of M. A. Immediately on graduating he was appointed a teacher in Richmond Institute and remained connected with the school until his death. He was also pastor of a country church at Port Walthall, Virginia, where he won the love and respect of both the colored and white people in a remarkable degree.

Dr. Jones engaged in every forward movement of the colored people. He was a leader in temperance work in the early years of that reform; he was an early secretary of the Colored Baptist Foreign Mission Society. He was a consistent and strong advocate of a thorough education for colored people, and especially for colored ministers. One of his most striking characteristics was his sympathy and helpfulness. Many a young student owes his education to the words of encouragement and to the financial assistance of this kind-hearted and far-seeing Christian man. He was remarkably free from jealousy, and unswervingly loyal to his school, the Home Mission Society, and his friends, white or colored.

As a public speaker he had rare command of language and power of presenting truth. He combined the natural eloquence so often found in his race with a culture and dignity found only in those speakers who have had the highest training. He leaves a widow, who is a respected teacher in Hartshorn College, and a son, Eugene Kinckle Jones, one of the most useful men of the present generation of his race. He too, was educated at Virginia Union University, and is now the Executive Secretary of the National League on Urban Conditions Among Negroes.

Very few, if any, workers for the Home Mission Society have given a longer period to its service; few have touched so inti-

mately the lives of so many preachers. Dr. Jones was one of the products of our mission schools which bring unmingled satisfaction to those who have contributed to their support.

UTAH HOME MISSION FIELDS NOW PASTORLESS

Soldier Summit, Utah, is looking for a pastor. The Baptist church building is the most attractive structure in town with the single exception of the public school, and it is certainly well equipped as the Ladies Aid has taken care of that. Preaching services once a month is not enough for this community. Soldier Summit is a railroad division point with a railroad shop. The non-Mormons outnumber the Mormons. Baptists are responsible for all evangelical work.

Another pastorless field is Moab. In some respects this is the most attractive mission field in Utah. Baptists have a good building for worship and Sunday school. Theirs is the only evangelical church in San Juan County. The pastor's home is sufficient for the average family. The nearest evangelical church is at Greenriver in Emery County. Grand County, of which Moab is the county-seat, has an area of 3,692 square miles and San Juan County on the south has an area of 7,761 square miles, making a total area of more than 11,000 square miles containing only one Christian church.

In addition to the Baptist work at Moab there is a Baptist Sunday school at Cisco and two Presbyterian Sunday schools elsewhere in the county. The population is principally non-Mormon. At Moab the Sunday school, B. Y. P. U., Adult Bible Class and Woman's Mission Circle are active. The town is beautifully situated on the Grand River in a fertile basin surrounded by a wall of rock rising about five hundred feet high, ornamented with natural domes, castles and spires. Overlooking the basin is one of the homes of ancient cliff dwellers which can be reached only by a series of ladders. Moab is the center of a field not overchurched, but the vast territory separates from the outer world and the lonely prospect makes it difficult to secure a man capable of caring for the work. Notice this from the letter of a young man: "I sincerely trust we can get a minister who is a real live wire, for there certainly is a chance for work here if there ever was a place, and I don't feel capable of handling all the work alone, along with school work. It needs someone on the job every minute. The Mormons are making a vigorous campaign among our young people and I don't believe it fair to them to have no corresponding advantage in their own church."

OUTGROWING ROOM IN PORTO RICO

The churches in Porto Rico are reporting larger Sunday school attendance. In Ponce they have attained to an attendance of four hundred. In Rio Piedras Dr. Steelman conducts a Bible class of uni-

versity students on Sunday mornings in the seminary building because there is no room for them in our church. The Sunday school had already outgrown its quarters. This year more than ever our missionary forces seem to be making an impression upon the university students. It is of the greatest importance that an addition to the church be built in order to afford enlarged Sunday school equipment.

The self-supporting church in Caguas, Porto Rico, is the only evangelical church in a thriving city of 16,000 population. The building is fairly good but it has only one room in addition to the auditorium, and is woefully inadequate for any other purpose than for preaching services. It is imperative that a two-story addition be built in the rear of the church to provide for the children who now have no room in Sunday school. In Yauco the church building has been thought to be one of the best for a town of that size on the island, but it can no longer accommodate the people. In 1910 the average attendance at Sunday school was 65; now it is about 200. The Sunday school would continue to grow if there were any place for it. In Ponce the church people are trying to raise money to build a frame addition to their church for Sunday school purposes. The women of the church by hard work with the needle have already earned over \$100.00. The people here are very poor and this means a great deal for them. They are going on to earn more in the hope that they can provide for the addition themselves.

WORK OF THE LABOR EVANGELIST

Labor Evangelist D. L. Schultz of the Home Mission Society has been conducting a series of gospel meetings in the shops and mills of Stroudsburg, Pa., where he has also been preaching to evening congregations in the local Baptist church. A number have been brought into the fellowship of the church by means of the factory meetings. Mr. Schultz is able to render a distinct service in industrial communities, and pastors desiring assistance in getting in touch with the labor element may reach the evangelist by addressing Dr. H. F. Stilwell, 1132 Schofield Building, Cleveland, Ohio.

☆☆☆

This has been a busy season for the field workers of the Home Mission and Publication Societies, both in evangelistic and colporter activities. Eagerness of the people to hear the gospel is reported by Messrs. Scott, Bassett, Fowle and Harper among many others.

☆☆☆

Arkansas Baptist College is one of the Home Mission Society's schools for Negroes which has had a history of steady growth and prosperity, under the leadership of a Negro educator, Dr. Joseph A. Booker. How he manages to do so many things and do them so well is a wonder, but he exerts a wide and helpful influence over an extensive region.



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

CONTINUATION CAMPAIGN

The days are gliding swiftly by, girls, and how about your Continuation Campaign pledges? I am writing from New York and have attended Guild Association and State Rallies in Brooklyn, New York, Boston, and Paterson, N. J. Everywhere there is a spirit of courage and determination, so I am expecting fine results again this year. There are a few things to be borne in mind:

1. Remember that we are only pledging the amount that can actually be paid by April 30, 1923.

2. Be sure when sending your money through your church treasurer, or through your Guild treasurer, to state that it is from the W. W. G. Chapter of your church, giving name of church and city. Also be sure that the treasurer sends this money not later than April 30, to your State Promotion Director.

3. Send to the Literature Department, 276 Fifth Avenue, New York City, for the new booklet "On the March." It is full of thrilling information and is free. It takes the place of "The Survey" of three years ago.

Our checking system worked out most satisfactorily last year and we hope it will this year. Go as far above your quota as you can. It is not necessary to add, don't fall below it. You may have any number of "For Want of Funds" and "Wait a Minute," two short but effective plays in the interest of the Continuation Campaign; also "Might Boxes."

It is time to be making plans for your delegates to Summer Assemblies and Conferences. In April MISSIONS we shall be able to give places and dates.

What do you think of these letters from our W. W. G. Range Lights in Cuba and China, and of that fine group picture of Spanish girls who have formed a Guild Chapter in New York? Miss Albertine Bischoff, their missionary, is in the centre of the first row. Some of them were at the Brooklyn Rally, some the New Rochelle, and one came to the Brooklyn Institute in January.

New Rochelle entertained the Southern New York Guild Girls, January 27, and treated them to a Chinese supper prepared by two Christian Chinamen. Those who were there say it was a novel and altogether delightful.

New England girls gathered two hundred strong in Charlestown, Mass., and the surprise feature there was the introduction of a new secretary for Eastern Massachusetts, Miss Pauline Watkins, of

Arlington. Six state secretaries were there and the prospects for this year are most promising.

New Jersey reached the three hundred mark in attendance at Paterson and high water mark in the character of the program. It was educational and spiritual, yet full of spirit and enthusiasm.

So the work is going on everywhere, "Every day in every way," more pleasing to our Master whom we delight to serve.

*Faithfully Yours,
Alma J. Noble*

Chinese Girls Are Clever

Swatow, China, December 16, 1922

My dear Miss Noble:

You can perhaps imagine how delighted I was the other day when Chiang-Kia, the secretary of our World Wide Guild, came to me with a long, carefully written composition describing the splendid program given by the girls at the celebration of our fourteenth anniversary as a missionary society. She wanted to know if I could translate it and send it to be put in MISSIONS. Our girls are very eager to find out more about what it means to them to have joined a world wide affair, and are anxious to feel themselves really linked up with the American girls.

Henry van Dyke's "Mansion" will be recognized as the source of the play given by the girls. The story was told to them one afternoon. They worked it out entirely themselves, and it was only a week later that they covered themselves with glory by the beautiful way they gave it. My, but we are proud of those girls! The enclosed pictures will give you a glimpse of how they looked. Sincerely yours, Abbie G. Sanderson.

THE W. W. G. OF THE ABIGAIL HART SCOTT MEMORIAL SCHOOL, SWATOW, CHINA

In the evening of the sixth day, tenth month of the year 1922, we celebrated the fourteenth anniversary of the founding of our missionary society. Because the weather was fine, many guests honored us with their presence and helped to make it a great occasion. At 7:30 sharp the program began.

After singing and prayer the president of the society explained in a few words the purpose of the meeting. Then came an address by Miss Tie Keng-heng, the

society's first president. "In 1909, when Miss Myra Weld was the principal of the school, this society was founded by an enthusiastic group of girls. They gave their money and gave their sewing to send



"THE MANSION PREPARED FOR YOU"
(See description in article)

Bible women out to preach the Gospel. And during the fourteen years since then, in spite of the changes which are inevitable in any school, the same plan has been earnestly carried on."

The next number on the program was presented by the grammar graduating class. The story of the ten virgins was given so well that tears were in many eyes when the curtain fell after the softly wailing song of the five foolish maidens who were turned away from the bridegroom's door.

The Chinese principal of the Boys' Academy then gave us a stirring talk on our duty to our less fortunate sisters who are not having the same opportunities that we are having. He said:

"There is no other girls' school in this district of Tie Chiu that can be compared with this school here. Is not our duty a large one? There are girls all around us who never have proper physical exercise; who have no stimulus to think things out themselves; who have no idea that family life is a thing to be made beautiful by them if they only learn how; who have small chance for development in any direction. We must see what we can do to help these custom-bound sisters of ours to break the powerful bands which are holding them back from advancement.

"The evil custom of buying little girls for slaves, of putting the man on a pedestal while the woman is degraded, must be done away with, and we are the ones to drive it out. It is not only our duty, it is our privilege to take the gospel of the freedom, the comfort, and the blessing of life to those of our own blood who are so tightly bound with little prospect of ever having anything different. We must use the methods of education to bring to each of the girls of this Tie Chiu of ours the happiness and poise that rightfully belong to every one of them. Such is our responsibility, and it is a heavy one. Shall we ignore it? Or can we take it earnestly and eagerly? These things cannot be done all in a moment, and cannot be forced; we must work carefully and with the loving tenderness of Christ himself. We must think always of others, and never of self, remembering that Jesus gave even His own body for those He loves. If each one of us puts a shoulder under the burden to carry it gladly and to the limit of strength there need be no fear of criticism for duty neglected. 'The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.'

Do you wonder that the hand-clapping which followed was thunderous? It was like a battle-shout, like a trumpet, calling us to a service which we cannot refuse.

Mr. Capen, the principal of the Boys' Academy, and Miss Grace Sweet, who has charge of the kindergartens, sang together "I Walk and I Talk with the King,"



SPANISH W. W. G. CHAPTER, NEW YORK CITY

holding the interested attention of the audience. After this, some of the girls gave a short drama entitled "The Mansion Prepared for You."

The audience was on tiptoe every minute. It seemed as though the players were living their story, not playing it. The sudden shifting of scene from the richly clad family in the house of wealth to the white-robed pilgrims walking the heavenly road, and the shining angel who stood at the Gate, kept the hearers fascinated, and the fitness of the costumes gave added charm; but everything was subordinated to the spirit of the beautiful story itself.

The hour for retiring, 9.30, came all too soon, and singing and prayer closed an event which will long remain in the memories of all of us. We are sure that only the Spirit of God, silently working, could have helped us to make this affair the satisfying success that it was.

Won't you girls of the W. W. G., the Mother Society in America, pray for us that we may go ever forward and may grow stronger and stronger to do the great work that is ours? This is our own earnest prayer and hope, and we know that you can help us too. Very sincerely yours,
Lim Chiang-Kia, Secretary.

From Our Field Secretary

GOOD NEWS FROM FRUITA, COLORADO

Chapter 3604, of the Fruita Baptist Church, is just a year old and one of the finest Chapters in Colorado. In the three working months which they had last year they won the Reading Contest and are planning to win again this year. They not only have programs, and fine ones, regularly at their meetings, but put on missionary programs for their church. Nearly every member of the Chapter has two prayer partners.

In a letter received from the president, she says: "Perhaps you would like to hear about our 'W. W. G.'s Chickens.' This spring an old hen appeared in the backyard of the parsonage and one day she was found with six little yellow chicks. As she

seemed to belong to no one, the W. W. G. adopted her and her family. We boarded them out at several of our chicken-houses, and this winter we sold them for quite a profitable sum which helped to pay our New World Movement pledge."

SPOKANE CONFERENCE

The W. W. G. Chapters of Spokane, Washington, held a fine Christmas Rally the last of December at the First Baptist Church. There was a Conference on Methods in the afternoon and a banquet in the evening. At the Conference, among other plans the girls discussed a Point Standard for East Washington and all expressed their desire to adopt one. As a result, by January their State Secretary, Mrs. J. R. George, sent a copy of the new Point Standard to every Chapter in the State. It has the *unique* feature that every Chapter in the State can win the reward—for copies of next year's study books and a set of the W. W. G. programs are given to every Chapter which gains a definite number of points. Mrs. George is hoping to have to reward every East Washington Chapter. In the letter sent to each Chapter with the Point Standard went an Intelligence Test. It comprised a set of about forty questions and answers which all intelligent Guild Girls should know. The girls will study these questions during the year and be able to take an examination upon them and send in their percentage of intelligence on their annual report.

MEETING AN AUTHOR

When in the midst of a conference on the Reading Contest with the Salem, Oregon, W. W. G. girls, I waxed extremely enthusiastic concerning one of the books in the Reading Contest which I consider one of the best and most fascinating books I have read (I couldn't put it down until past three o'clock one morning!)—and finally gave its name, "The Soul of an Immigrant." I was promptly advised that Mr. Panunzio, the author, lives in Salem and is a professor in the Willamette Uni-

versity there. Nothing would do for me but to miss my train the next morning and visit this famous man. And now I wax even more enthusiastic about this book! It was hard to believe that the man whom I met there at Wilamette as head of the Sociology Department had come as an immigrant lad to America, struggling for years to earn a livelihood and learn English and finally get an education. He battled against the hardest odds and finally won. It is a wonderfully interesting dramatic story and it is true! I sometimes think of turning book agent for "The Soul of an Immigrant." Read it and you'll join me!

Helen E. Hobart.

World Wide Guild Banquet

In honor of Miss Helen E. Hobart, Friday, December 1, 1922, Seattle Washington.

Toasts: "Arise, shine, for thy light is come."

Securing the lamp.

"Thy word is a lamp unto my feet and a light unto my pathway."

—Sumi Okasaki

Handling the oil.

"But the wise took oil in their vessels with their lamps."

—Ruth Van Riper

Industriously trimming the wick.

"Keep your lamp in order, trimmed, and burning bright."

—Maurine Middleton

Noticing the position.

"Neither do men light a lamp and put it under a bushel, but on the stand, and it giveth light unto all that are in the house."

—Charlotte Miller

Enblazoning the world.

"I am come a light unto the world that whosoever believeth on me should not abide in darkness."

—Inez Clark

From the Baptist Missionary Training School in Iloilo

The following is the report read on the anniversary of the organization of the B. M. T. S. W. W. G. Chapter 3,560 of Iloilo, P. I.:

This Chapter was organized with the help of Miss Mayme Goldenburg who is now working in Capiz. The membership last year was 55, this year we are but 43 (the membership consists of the enrolment of the Training School).

We have had seven meetings since we organized this society and have taken up the following subjects:

1. *China.* This topic was given by Miss Dowell. It was an interesting talk. China is a near country to us and we know little about this country, but her talk gave us more about it; we are especially glad to know how Christianity is going on there.

2. *Korea.* Miss Appel talked on this topic. From her talk we learned the condition of the people, how the Japanese

treat them and especially how they suffer for Jesus Christ's sake.

3. *India.* Miss Rebecca Tabano our delegate to the Woman's Conference in San Fernando gave us the message. We learned of the life of the first missionary who went to this land and we have learned their different kinds of religion. With the aid of Mrs. J. G. Geis who has been in Burma we learned still more about India.

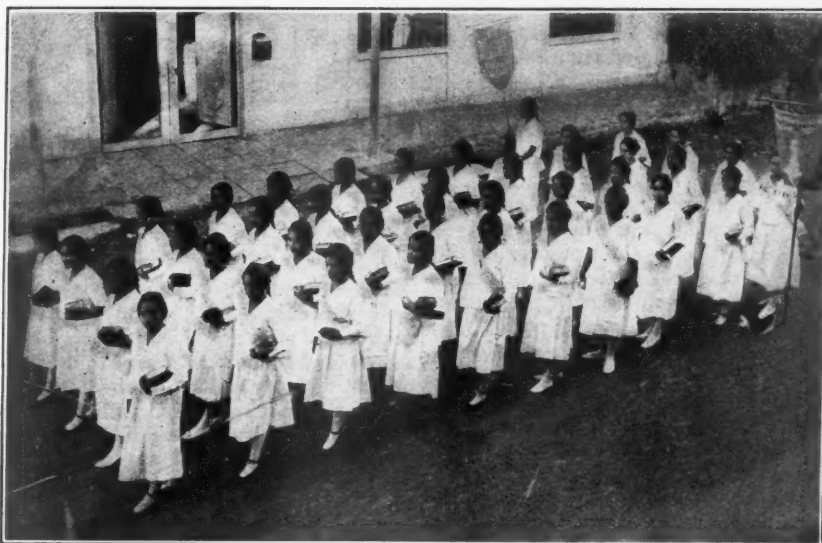
4. *Japan.* When we took this topic it happened that Miss Anna V. Johnson who had attended the S. S. Convention there had returned from furlough so she gave us a most interesting story about Japan.

5. *Burma.* Miss Lagergren gave us the message. It was an inspiring one! She gave a brief history of the lives of the first missionaries, the successful work done and the condition of the people in this place. As missionaries we are learning much from

So far our society has not done any foreign missionary work, but we are all preparing to become home missionaries. We have raised money by giving up several of our suppers and this money with the \$25.00 given to us by a W. W. G. Chapter in the "States" has been given to our Jaro Church for its new building.

We are enclosing the sum of four pesos (\$2.00) as our foreign missionary contribution for the year. This comes out of the special contributions for foreign missions over and above the other and we are reserving a small portion of it to pay postage of our Culsion box. We have packed a box with towels, face cloths, soap, dolls, toy bags and 27 dresses for small children for the Leper Colony and we are sending it to them for Christmas.

Since the organization of our society we have not read any books about W. W.



W. W. G. GIRLS, OF BAPTIST TRAINING SCHOOL, ILOILO, P. I.

They received a prize of 15 pesos, as they paraded in the Jaro Carnival, for neatness of costume and used the money to buy a Philippine flag. So writes Dorothy Dowell.

these lives of the first missionaries given to us in these meetings.

6. *Africa.* Miss Malliet talked on this topic. Here we have learned of the wide and dark land of Africa that needs missionaries so badly; we hope that some day we will be ready to respond to the call of our Master as a worker for Him.

7. *Early Pioneer Missionaries.* Miss Dowell gave us a very brief outline of the lives and work of the pioneer missionaries of the first thousand years after Christ, Paul, Patrick, Ulfilas, Columba and others. One of the members drew a map of Europe and we learned how each country helped the other to know Christ through these men.

Before the organization of this society we were not interested to study missions. It is through this society that we have the spirit of giving and that we are interested in the lives of the people far away from us, especially in those who are needy and we are more interested in the service for our King.

G. but several on missions and missionaries. We are hoping to know more about W. W. G. some day! We are planning for definite mission study this coming year and we are already enjoying and reading the mission study books sent to us by the Groton, Mass., Junior W. W. G. We are very grateful to them for being so kind to us. We hear there are some coming from an East Providence, R. I., group too.

From the Chapter meetings we have gained very much in our spiritual lives. So in the name of our Society we wish you to extend our thanks and gratitude to the W. W. G. Chapters in the "States."

Purificacion Arbolario, Secretary.

☆☆☆

Yehave not chosen me but I have chosen you and ordained you, that ye should go and bear fruit and that your fruit shall remain, that whatsoever ye shall ask of the Father in my name he shall give it unto you.—*Promise of Jesus.*

South Pacific District W. W. G.

Treasure Fleet

T—reasure Fleet has been designated to carry the precious gifts of the South Pacific District Guild girls in the Continuation Campaign for 1923.

R—eliable officers will be in charge:

	Commander Mrs. A. R. Heron, Sacramento
Captains	State W. W. G. Secretaries
Mates	Associational W. W. G. Secretaries
Pursers	Treasurers, or Campaign Managers.
Pilot of All	Jesus Christ.

E—ach State may choose the name of its ship and load it ready to sail with the Fleet not later than *April 30th, 1923.*

A—vail yourselves of all the facts concerning the needs in all the ports we expect to visit with our Treasure Gifts. *The Survey* and *MISSIONS* will furnish you a source for this information. After you have done this, consider carefully your own responsibility to this need.

S—ecure from YOUR Captain all detailed plans for the loading of your cargo.

U—can begin loading your ship *at once*, so as to have plenty of time.

R—eports! Have your treasurer or the person designated to send reports to do so carefully and according to directions from YOUR own Captain.

E—ach ship should be equipped with its own chart and compass. The chart will show directions and ports for which we are bound; use Missionary maps, posters, letters from our missionaries, etc. Compass; do not forget the use of the Word and prayer in steering our course aright.

F—urnish your church treasurer with complete information concerning our Treasure gifts and secure from him statements or receipts of all gifts to our Treasure Fleet cargo, which you will send to YOUR Captain or Mates, according to advice from your Captain.

L—et us see which ship will have steam, loaded and ready to sail first. Recognition will be given this ship and her Captain at the District meeting.

E—very chapter which helped last year in the campaign will wish to have a share in the cargo of her ship this year. Those, who for various reasons did not "get in" on last year's campaign will be anxious to be among the first now.

E—volve plans for securing and collecting these Treasure Gifts so that none shall be lost. Report these plans to your officers. "Might Boxes" may be had for the asking.

T—reasure Gifts for this Cargo **MUST** be NEW Gifts, and may be presented in three different ways through your local church:

1. Increases by girls who are already subscribers to the New World Movement, and paying weekly or monthly.

2. New subscriptions to the New World Movement by girls who have not subscribed before, to be paid weekly or monthly.

3. Special cash gifts for this Treasure Fleet cargo, to be paid before April 30th, 1923.

MRS. A. R. HERON, *Commander.*

Good Idea from Evanston, Ills.

It is the sentiment of the Young Women's Missionary Society, World Wide Guild Chapter 283, that for two reasons its charter had best be turned over to the Junior World Wide Guild, and its members join the Women's Society. First, by the natural course of events, when girls have passed the college age (as have the majority in this society), they should take their places beside the women of the church and enjoy the inspiration of meeting with

them. Secondly, since the work of the church will eventually fall upon their shoulders, they are eager to be learning how to perform it; and the best way to learn is by working side by side with the women who are thus engaged.

In disbanding, the Society would like to express the wish that its members be not too widely scattered among the various groups of the Women's Society, in order that the transition may seem more gradual.

To its successor, the Young Women's Missionary Society extends best wishes and the hope that the new Young Women's Missionary Society, or World Wide Guild Chapter 283, may continue and increase the good it has accomplished as a Junior World Wide Guild.

Carolyn Trowbridge Grose, President.

Sylvia Whittemore Weis, Vice-President. January, 1923.



Seen on Dollar Hill

IN EUROPE

Think of a Sunday school of 150 children with only one Bible and one hymn book for all of them. There are no lesson sheets nor Sunday school papers; nothing to read or study or sing from except one Bible and one hymn book. This Sunday school is in Esthonia, near Russia, where during the war the soldiers went through all the churches and burned all the Bibles and books they could find. So now the teacher has to write out by hand a memory verse for each child—150 memory verses each Sunday. The children are too poor to buy even hymn books, so the teacher has to read the hymns from her one book to the children, and then they sing them after her. It takes a long time to learn a hymn just by hearing it, and never having it to look at.

These children love to go to Sunday school, but it would be so much easier for them to learn the lessons and the hymns if they had some books to read from themselves.

IN AMERICA

"Please, mam, ma says 'an would you mind lettin' me little cousin soak a l-o-n-g time, 'cause she's just outen the steerage.'" A small tot leading a still smaller one by the hand recently made this request of the headworker at Katherine House, a Christian Center in Indiana Harbor, Indiana. Because bathing is a novelty in so many foreign homes the children love the warm water and soap suds to be found in the Christian Center's tubs and showers. Said little Anjeanette wistfully, "Gee, I like it by this house; it's white an' clean an' everything. I ain't got nuthin' by my house."

"NOVAL RESTAURANT"

For the name of this exclusive tea room in Brooklyn, we are indebted to the small brother of the two young ladies, Edith and Mary Estey, aged respectively nine and eight years, who served every Sunday night tea to their parents. The menus were printed and read as follows:

Chocolate cake
Cornbread
Toast, Tea, Bread
Milk

Put on what you want.

"NOVAL RESTAURANT"

The girls made the cornbread, tea and toast and with the help of little brother served it. Two dimes were thus earned for the "Crusade U. Dollar Hill." We are always interested in the way the money which the boys and girls give is earned. Robert and Dorothea Johnson also, of Brooklyn, are earning their money; Robert, for each 100 per cent paper in school and Dorothea by doing the marketing for her mother at the store some distance from home where the prices are lower than at the store near home. All that she saves in the trading goes into the Containers.

A REAL SHOWER OF DOLLARS

Beside the names that appeared in *MISSIONS* last month of boys and girls who filled their first container by Christmas morning as a Christmas gift to Christ, we are happy to add the following: Ira Martin, Pawtucket, R.I.; Paul Vannoy, Mary Elizabeth Vannoy, Hazel Teets, Katherine Teets, all of Buckhannon, W. Va.; Chas. Hiner, Roessing, W. Va.; Florence Smeltzer, Elizabeth Smeltzer, Huntington, W. Va.; Dorothy Floyd, Helen Rymer, Don Williams, Glenville, W. Va.; Paul Jack,

Dale Wilson, Theo Wilkinson, James Roberts, Moundsville, W. Va.; Opal Isinninger, Opal Shank, Clay, W. Va.; Arthur Scott, Weedsport, N. Y.; Deposit (N. Y.) Association, \$15.00; Hesley Belden, Stanley Stowe, Stanley Edminister, Weedsport, N. Y.; Adelaide Noble, Buffalo, N. Y.; Robert Sullivan, Jr., and Bessie Frazier, Charlestown, W. Va.; Marion Dunbrack, Robert Baxter, Mary Arrison, Chauncey Yates, Irma Bates, Donald Campbell, Mildred Campbell, Emily Yates, Etta Harriman, Eleanor Conover, Ruth Steele, Margaret Stoddard, Walter Faulkner, Marjorie Maran, William Robertson, Charlotte Weiderspan, all of Jersey City, N. J.; Ella Walker, Wilda Berry, Elizabeth McKinnon, Morris Barclay, Eleanor Parsons, Donald Dakin, Lawrence Dakin, Myron Dennis, Lawrence Coen, Everett Coen, Charles Coen, all of Page, N. Dak.; Marion Anderson, Robt. Wright, Haddonfield, N. J.

The following are all from West Virginia: Sylvia Randolph, Virginia Lane, Buford Linkious, Robert Simkins, Marvin Simkins, Josephine Brown, Zeta Linkious, Geneva Homloiger, Merrin Blackburn, Edgar McCarty, Mary Lee McCarty, Herman McClardy, Charles Butther, James York, Jr., Ruth Smith, Elonza Smith, Wilbur Ward, Emery Carl Lilly, George Quillen, all of Williamson.

John C. Woofter, Wilda Woofter, Charles Tate, Vera Tate, Burl Jones, Lucile Welling, Helen Bode, Elizabeth Bode, Henry Bode, Edward Bode, all of Hurst. Christine Allen, Jack Burger, Francis Skaggs, Evalyn Meadows, James Meadows, of Hinton. Hazel Edwards, Elizabeth Ball, Edna Considine, Irene White, Robert Sullivan, Jr., Bessie Fraser, of Charleston. Howard Blair, Thelma Payton, of Everson Church, Fairmont.

Bula Baptist Church, Fairmont Association, was the First Band to get all their "Up-Dollar-Hill's" full. Their names are: Wayne Haight, Edgar Lowe, Ira Simpson, Kermit Steele, Fern King, Mabel King, Catherine Stern.

SUCCESSFUL PUZZLERS

The Classic verses of "The Night Before Christmas" which constituted the Puzzle in January is as much of a favorite now as ever, apparently for there is a long list of those who succeeded in straightening out the tangle. They are:

Mabel Kurth, Atlanta, Ill.; Mildred E. Heite, Dover, Del.; Elizabeth Edge, Wilmington, Del.; Margaret Foulk, Danville, Pa.; Ruth Kenyon, Petersburg, N. Y.; Barbara Kyle, Pawtucket, R. I.; Orval Hewitt, Mill Run, Pa.; Marion G. Corbett, Wilmington, Vt.; Helen Harvey, Goldfield, Iowa; Rutn L. Edwards, Biddeford, Me.; Margaret Zilhaver, Clarion, Pa.; Audrey E. Champney, Worcester, Mass.; Edith Weeks, Springfield, Center, N. Y.; Alice Walbridge, Malone, N. Y.; Mary Clayton, Philadelphia, Pa.; Carrie Stacy, Wilson, N. Y.; Helen Goodwin, Northwood, N. H.; Annie Louise Newkirk, Washington, D. C.

These names should be added to those making names of things found at Tuskegee out of the letters in Booker T. Washington's name: Harry Stebel (20) and Carl Wolff (16), of Rock Island, Ill.; Ira J. Martin, 3rd (560) and Barbara Kyle (450) of Pawtucket, R. I.; Mary Bush, Northfork, W. Va.; Florence Hilfiger, Mainesburg, Pa.; Verna Rector, Cherry Creek, N. Y.; Gertrude Adolph, Decatur, Ill.; Frances Hirschey, Lisbon, N. Dak.

Successful January Puzzlers: Paul Vannoy, Buckhannon, W. Va.; Ronald W. Mowry, Manchester, N. Y.; Katherine Williams, Mt. Vernon, Ill.

Mary L. Noble

218 Lancaster Ave., Buffalo, N. Y.

ANOTHER BROOKLYN RALLY

They are the best tonic I know anything about. Nothing stops them, on the contrary they keep growing bigger and better every year. Held at what would seem to be the very worst time of the year to get any help from the children, December 16th, everybody comes, leaders, pastors, speakers, Association presidents, and children by the hundreds literally. This year the speakers were Dr. Charles Sears, Secretary of the Metropolitan District, Miss Ina Burton, Secretary W. A. B. H. M. S., Mrs. Robert Jones, President Long Island Association, Miss Lillian Wheeler, Missionary at Ellis Island, Mrs. Longwell and daughter, Missionary in Assam. Mr. Bruckman, Pastor of Christ's Church, who brings always a large delegation way across the city in auto buses, played for the singing and Mr. Shrimplin led. Such singing is an inspiration!

The sum of \$149 was reported from the different C. W. C. organizations already paid in. Both banners for largest attendance and largest per cent of members attending were won by Christ Church, which also reported \$86 already paid in for the "Crusade Up Dollar Hill," and still more coming. One of the banners was graciously given to Euclid Avenue Church, which stood second in attendance. Mrs. Shrimplin, C. W. C. Secretary for Long Island Association, is untiring in her efforts for the children, and her faithful work and constant thought make possible an enthusiastic support. Every child brought a gift to put on the huge Christmas tree for the Ellis Island children, and the ushers were dressed in the native costumes of children who would receive the gifts. On Monday, December 18th, Mrs. Shrimplin and some of the boys and girls took the gifts in autos to Ellis Island. The denomination is grateful for such training.

TWO GOOD SHORT EXERCISES FOR GIRLS AND BOYS

"Our Crusaders at Work," written by Mrs. W. L. Scott, Hyattsville, Md., is a splendid exercise for Crusaders to give before the church or association or city rally.

It requires eleven boys and girls and refers to all the C. W. C. interests, the handwork, traveling library, special interests, missionaries, and in fact just the things that normal Crusaders would be talking about. This may be ordered from Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y., price 10 cents.

The other is "The Book and the Key," written by Anita Ferris as a Home Missionary exercise for the Presbyterian Board of Publication and Sabbath School work. Ignorance and Selfishness have kept the Bible locked but boys and girls who know the love of Christ have the key to unlock it. The interest of the Negro, Ranch boy and Mountain girls is captured by David, Joseph, Marian and others as they step out of the Book and tell their stories. Send 5 cents to the Missionary Department of the Board of Publication and Sabbath Work, Witherspoon Bldg., Philadelphia, Pa.

"THEY LOVE HIM TOO"

A collection of short stories under the above heading may be secured from our Literature Department for 10 cents. They were suggested by the beautiful picture, "The Hope of the World," which our Department included in the Foreign Missionary Sunday School charts last year and tell the story of each child.



My little Brother!
Indian Children

WORK FOR THE PUZZLERS

Will you color this picture just as well as you possibly can, either with water colors or crayons and send to me in February. The boy or girl sending in the best work will be given as a prize, a copy of "The India Painting Book." It has eighteen post cards ready to be colored of which this is one. This book was imported from England. Uncle Sam will be glad to carry these beautiful cards to your friends when they are finished. Every Crusader and Herald should try for it. Guild girls cannot compete. Send the picture to Miss Mary L. Noble, 218 Lancaster Ave. Buffalo, N. Y.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON ATTCHISON

27 Landscape Avenue, Yonkers, N. Y.

Down to Date Alchemy

"Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way."

Undoubtedly there are many willing hands and feet lacking in guidance in the task of raising our sorely needed Ten Millions. Few suggestions have heretofore been offered in *The Open Forum* for what might be termed commercialized benevolences because of the Conductor's dyed-in-the-wool convictions against schemes for the painless extraction of cash, cajoling dimes and dollars from donors who wing them with no higher values of prayerful interest; replacing "the upper room" with the supper room" and, in general, raising money with no corresponding uplift of the giver. Miss Wishard's recipe might well be a leader in the Church Cook Book: "The best way of raising missionary money is to put your hand in your pocket, get a good grip on it and then raise it."

However, if we would deal with our fellow men as they are and try, tactfully and patiently, to make them what they should be, it might be well to admit that there are benevolent-minded people who, lacking in one of the prime ingredients for the above recipe, would be only too glad to obtain it by investing themselves in some over-and-above task, transmuting homely means into Kingdom gold in ways that do involve sacrificial giving and spiritual uplift.

It is in such a mood, and pressed by requests from mission circles for plans to meet their share of church apportionments, that the following suggestions are offered.

A MERRY-GO-ROUND BASKET SALE

The women of the First Baptist Church in ———, New Jersey, transformed sundry leisure hours of vacation time into handiwork, useful and ornamental, assembling these articles in a neat basket at the first autumn meeting of their society. This basket was handed to Mrs. A., who, carrying it home with her, brought it out on all possible occasions and importuned friends and callers in the name of missionary benevolences to buy what pleased them. At the ensuing circle meeting, the basket was returned and passed on to Mrs. B. for similar use during the opening month, the fast-emptying basket being thus handed about until it was finally in the condition of Mother Hubbard's larder, and their homely magic had transformed dust cloths into New Testaments and dollies into kindergarten supplies for wee

black and brown folk in far-away lands. Why wait for the good old summer time when Kensingtons, sewing bees and rainbow teas are in vogue? Recalling the attractive "literature" frequently wrapped with your commercial packages by manufacturers or retailers, to tempt to further purchases, why not write your nearest literature department (276 Fifth Ave., New York City—our Board of Promotion Headquarters—is always available) for free or inexpensive leaflets to enclose with parcels that are sold from the basket? This may effect the uplift for "him who gives and him who takes."

STRAWBERRY SHORTCAKE AND CHRISTIAN EDUCATION

Is there any necessary antagonism between them? The Baptist women of Oklahoma have netted \$15,000 for the Women's Union Christian Colleges of the Orient by the sale of their famous strawberry shortcake recipe, this recipe being the gift of a consecrated colored woman. The commercial feature of the plan was really a rallying point for a genuine benevolence appeal accompanied by definite propaganda, the purchasers being asked to contribute a dollar, or a larger amount if possible, for what was designated as "the greatest educational movement in the world today." Incidentally, the recipe was made a running mate for Christmas cards mailed among friends. A local missionary society (in the First Baptist Church of Monmouth, Illinois) made similar use of a recipe for a most appetite-teasing pudding, a few years ago. If there is but one well-trodden route to the hearts of certain worthy folk, shall we disdain to avail ourselves of it while busily blazing a new path? The vital point is that we should be zealous about the pioneering end of the job.

THE SPECIALIZED MAGIC OF HANDS AND FEET

A friend recently wrote the *Forum* Conductor as follows: "One of the young married women in our church who has a tiny flat and much unoccupied time, has promised ten dollars for the Continuation Campaign. It would not be possible for her husband to give her this amount at any one time, so she takes to earning it. She goes out to help ladies who are giving luncheons—helps set and wait on the table, wash the dishes, etc., giving perhaps four hours in all and getting four dollars for it. She has already had three such opportunities. Other women are baking rolls or fancy cakes, knitting sweaters, etc."

A missionary-minded woman of small means but abundant skill in handicraft made a variety of reed and raffia baskets shortly before Easter and readily disposed of them among her friends for timely purposes, such as containers for Easter eggs, flowers, confections, nuts and cookies. She was thus enabled to double her benevolence pledge, in a special thankoffering.

A group of willing women of moderate means but tested ability as cooks put their heads together and formulated an announcement for the church calendar to the effect that each Saturday, until further notice, they would fill orders for their respective specialties, viz., lemon pie, white mountain rolls and nut cake, the net returns to be applied on the Continuation Campaign funds. Many a household suffering from "the help problem" was thus helped over the Sunday dinner difficulty, and needy fields both far and near felt the tidal wave from these energetic cooks.

Women securing "The League of Nations Cook Book" prepared by the Christian American Department of the W. A. B. H. M. S. will find there an abundance of recipes for Russian Teas, Italian Dinners, Polish Luncheons, etc., the serving of the meals being connected with an appropriate program along the line of the needs of the nationalities under consideration.

MARKING THE RED LETTER DAYS

The Woman's Society in a certain Methodist church in Yonkers, N. Y., presents its members with neat calendars which have tiny coin pockets under all holiday dates, an envelope on the back containing an equivalent number of stickers. Thus on New Years' and Christmas Days, Memorial Day, Fourth of July, etc. on through the year, coins expressive of devotion and gratitude are placed in their appropriate pockets and held there by stickers until such time as the calendars are called in. Each calendar nets a dollar, if dimes are used. Think what this would mean in the membership of your church and the receipts of the Board of Promotion for a single year.

THE BEST INVESTMENT

We have all heard of the "Talent Plan," under which an initial gift of a dollar is so invested by its recipient that in a specified time she returns it transformed into two. When all is said and done, the best investment of which we know is a dollar put into a subscription for *MISSIONS*, for oneself or a friend (if the latter, use some guile to start her reading it). There is simply no resisting the direct appeal of the world's need as set forth in words and pictures, and that appeal pulls the money from the reader's pocket as no commercial schemes ever could, and what is more, it wings the funds to the fields with power-charged prayer. "Raising money" by commercial means is doubtless necessary in individual cases—at least for the time being: "And yet show I unto you a more excellent way."

UNIQUE MOTHERS' HELPERS

Mrs. Dura P. Crockett says: "Have you girls who can tell stories cleverly? Any kindergartners and a cool lawn and the desire to increase your missionary offerings? Then advertise a story hour at a certain time, say twice a week, in a shady place. Ten cents an hour ought not to keep the children away if they love stories and love to make models to illustrate them. A clever sign on your shaded porch will bring eager listeners, or persuade mothers to keep their children out of the hot sun for a time. In a fashionable summer colony, a higher price will bring more trade. (Here, again, summertime is not an essential condition. How about the weekly Maids' Day Out, when mothers sometimes need to be out also?)"

"Are you clever at photography? Take the pictures of children in your Sunday school—two or three together, or singly. Mothers will be glad to pay five cents apiece for small prints, or more for the postcard size, well taken and printed. At your Sunday school picnics have a photographic studio, making more or less fun out of it, taking groups, couples, children, soliciting trade from those who forgot to bring their own cameras. You can charge on the spot, giving receipts and promising to refund if not satisfactory."

Of course in the former of the above suggestions, the spiritually transforming touch is easily the nature of the story, our Department of Missionary Education having an abundance of bewitching stories adapted to children of all ages.

SUNDRY BENEVOLENCE BAGS

A word will remind you of familiar devices in the way of "Weather Bags" (to be hung on one's mirror), some of sky blue cambric, some of sunshine yellow, some of gray, into which the owners place daily pennies or nickels in gratitude for blessings specific to cloudy days, sunny days and those rare days in June. The emphasis thus placed on the oft-neglected art of saying "thank you" will have a reflex far beyond the value of the contributions. Then there are the dainty silken bags distributed as custodians of their owners' birthday pennies, money equivalents for inches of waist measure or height, or stocking bags whose contents correspond to the size of the shoes, etc. The final round ups may be matters of sheer fun, or they may conserve the missionary values of the situation in unique ways, such as exploiting the sadness of child marriages in India, where only ten or twelve birthdays pass before a girl becomes a wife—or even earlier, a widow; the gradual decadence of the custom of foot-binding in China and the astonishing progress the advanced women of that land are making, necessitating strong action to keep Christian education apace, etc. Here, as elsewhere, the Literature Clerk, at Headquarters, will be most willing to offer suggestions as to appropriate talks and readings.

An Alphabet in Methods on Woman's Work

PREPARED BY INA E. BURTON AND HARRIETT ETHEL CLARK

A What is the relation of Baptist women to the denominational program? The Women's Societies entered into the denominational program without reservations; they are an integral part of New World Movement. Because they are such a vital part, they cooperate to the last degree; share privileges or burdens, defeats or successes; and are interested in and loyal to the whole work of the denomination, striving for no division in church between men and women. This makes Women's work a concern of all members, men and women.

B What is the object of the Continuation Campaign?

To give the last woman in the last Baptist Church an opportunity to give of her time and money for the advancement of Christ's Kingdom throughout the whole world.

C Is the volunteer worker an asset to the cause of Missions?

Yes. 1. Inspiration to herself, hence her value increases. Personal initiative and confidence in her own ability increases through service. Interest in the Cause she represents grows upon her.

2. Inspiration to others, because the fact that she serves without pay appeals to her constituency. She understands the viewpoint of the people among whom she works. When she succeeds, other women feel encouraged to attempt similar personal service.

3. Each new volunteer secured means: Increased information disseminated. Increased funds for the Cause. Increased number of people at work.

D By what method do the two Women's Societies send National policies and suggested plans of work to the local churches?

The two National Societies are divided into ten District organizations—each having a board of directors. Policies and plans of work are sent by the National Societies to the District Boards which in turn communicate them to the local churches through State and Associational officers or through the Planning Committees of the State and Associational organizations.

E How are Associational and State representatives of the two Women's National Societies secured and appointed?

State. In each District one officer has the task of securing the appointment of Secretary-Directors (or Secretaries and Directors) in the States of her District. In consultation with the Boards of the Women's State

Society, she shall find the State Secretary-Director and present her name to the District Board for appointment.

Associational. Associational Secretary-Directors (or Secretaries and Directors) shall be found and nominated to the State Boards by the State Secretary-Directors (or Secretary and Director). They shall be appointed by the State Boards, such appointment to be ratified by the District Boards.

F For the best interest of the work, when should all such appointments end?

Appointments or re-appointments should be made at the end of the denominational year. During the year, vacancies should be filled promptly so that the work may not suffer.

G How can large city churches help strengthen the cause of Missions among the women of small towns and rural churches?

By visitation and help in explaining Promotional Program and their part in it. By encouraging the organization of Women's Societies, W. W. G.'s and C. W. C.'s, and suggesting missionary programs through the use of stories, *Ocean to Ocean*, *Progress of the Kingdom*, plays and pageants. By introducing Extension Departments and by interesting women and girls in White Cross and Christian Americanization work. By inviting members to visit missionary societies of city churches.

H How can we find entrance into the woman's group of a local church where there is no Woman's Missionary Society?

Interest may be started by a personal visit from the Associational Secretary-Director or from the president of a society in a neighboring town. Often an opening can be made by getting the leader of the group interested in a particular family or child in a mission center by starting an Extension Department, as often it is the nucleus of a Woman's Missionary Society. Many women love to sew or to do other handwork, hence the appeal of the White Cross Service of the two National Societies. While the women sew, someone should present the literature, especially stories of the fields for which the work is being prepared. The use of the stereopticon should be encouraged, since there are interesting lectures on all phases of denominational work including the Continuation Campaign. Get an occasional outside speaker from Headquarters or from the State office.

I How can we get every new woman member of the church to realize that she should be an active member of the Woman's Missionary Society? If she comes into the church through baptism, she should be led while her heart is tender to desire that the whole world know the Christ who is so dear to her. She should be cordially invited to the Woman's Missionary Society and be given some task commensurate with her ability. If she comes through letter or experience, the appeal may be made through her former interest or the claim of the gospel upon her. Women can be won permanently for the missionary society through good programs and through showing them a task where their talents are needed.

J Will a society strengthen its work and produce leaders by getting an outside speaker for every regular missionary meeting? No. Because little is gained by the members of the Woman's Missionary Society unless they make some effort themselves to add to the interest of the programs, through study of the foreign and home fields and their needs. Leaders are made only by the *Shouldering of Responsibility*.

K Of what value are posters and can they be used to advertise all departments of work?

Posters are of great value to the person who makes them, because it is necessary to master the subject before it can be presented in poster form. This demands thorough and careful study. Posters are a valuable medium of information, because lasting impressions are made upon the mind by what the eye sees. All departments of the work can be presented by posters. This has been proved by several societies.

L Can a Mission Study Book be presented in an effective manner through monthly program in the local Woman's Missionary Society? Ought this kind of presentation ever to be used as a substitute for the regular study class? What is the value of mission study classes in the local church?

If sufficient time is given to the choice of subject matter for the whole series of programs so that the thought will be consecutive and progressive and if proper preparation is made for the presentation of each program, valuable results may be obtained. However, program work should never be used as a substitute for the study class.

Mission study classes prove their value through creating a feeling of responsibility for preparation; by provoking deep thought as a result of class discussion; by influencing the general opinion of the group; by pre-

senting facts long to be remembered through the use of charts and maps.

M Who is responsible for placing the Home and Foreign Mission Charts and Stories in the Sunday Schools? The Department of Missionary Education of the Board of Education gives much time and serious thought to the preparation of these charts and stories. It is the work of the same department to get this material into the Sunday Schools of the Northern Baptist Convention. The Department works through the State Convention Secretaries who diligently endeavor to get the charts and stories into every Sunday School in their states. While this mode of procedure works very well, the missionary women in every church should see that these charts and stories are actually purchased and used. Often a suggestion from the local group will cause the Sunday School Superintendent to see the real value of such missionary information. As perhaps no others, the missionary women realize the value of training our boys and girls to be interested in missions.

(The remainder of the Alphabet will be presented in April MISSIONS)

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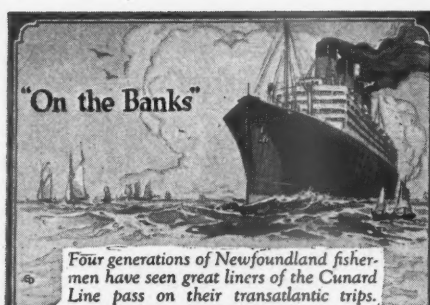
Daily Bible Readings

PREPARED BY MRS. W. A. MONTGOMERY, MRS. GEO. W. COLEMAN, MISS INA E. BURTON, AND MRS. STACY R. WARBURTON

MARCH—LIFE SERVICE

1. 2 Tim. 2:3—To endure hardness like good soldiers.
2. 2 Tim. 2:4—We are called to be soldiers.
3. 1 Cor. 6:20—We are a purchased possession.
4. Rom. 12:1—Therefore even our bodies are to be consecrated.
5. Isa. 40:3—We are to prepare a way for God.
6. Matt. 25:34—God prepares for us a kingdom.
7. 1 Chron. 29:5—We are to consecrate ourselves to God.
8. Gal. 2:20—Living in union with Christ.
9. Phil. 1:21—Living Christ.
10. Rom. 14:7—Living in relation to others.
11. 1 Pet. 2:5—Built into Christ's great temple.
12. Eph. 5:2—The secret of our life is love.
13. Matt. 10:37—We must give Christ the supreme love.
14. Acts 20:19—Our service is to be fragrant with humility.
15. Eph. 6:24—Our service is to be sincere.
16. Josh. 1:7—Our service is to be courageous.
17. 2 Cor. 4:5—Our service is to be unselfish.
18. Luke 16:13—Our service is to be wholehearted.
19. Luke 22:27—Servants as was our Master.
20. John 12:26—The servant must follow his Master.
21. Acts 27:23—Possessing and possessed.
22. Rev. 22:3—Service the culmination of the heavenly life.
23. Luke 10:40—There is a serving which cumbereth.
24. Ps. 16:11—There is a service which is joy.
25. Ps. 19:14—The secret of joyous service is in the inner life.
26. Ps. 27:11-14—The joy of service is found in waiting on God.
27. Rom. 6:22, 23—A glorious gift to announce.
28. Rom. 10:9—A glorious message to proclaim.
29. Rom. 14:7, 8—We are Christ's and our brother's.
30. 1 Cor. 1:30—The secret of our strength.
31. 1 Cor. 2:2—The subject of our witnessing.

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Four generations of Newfoundland fishermen have seen great liners of the Cunard Line pass on their transatlantic trips.

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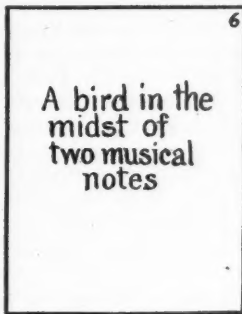
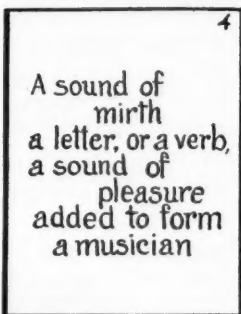
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MISSIONS' PUZZLE PAGE



SERIES FOR 1923. No. 3. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1923:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1923.

Second Prize—A book, or a subscription to *MISSIONS*, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers to February Puzzles

1. Paul, Rev. and Mrs. and Miss Ruth.
2. Peter, Miss Freda.
3. Jacobson, O. S.
4. Matthew, Mary A.
5. St. John, Wallace.
6. Jesse, Mary E.

A Few Pronunciations

His'-to-ry, not his'-tre (three plain syllables).

Hos'-til, not hos'-tile.

Hun'-dred, not hun'-derd.

Har'-ass, not ha-rass'.

En'-vel-ope, not on'-velope.

Col'-umn, not col'-yum.

Don't Say:

hat needs to be mended badly—because you don't mean it; needs mending very much is better.

Don't blame that on me—because that is cheap English. Don't blame me for that is an improvement.

I bought it off him—of him, you mean.

He felt badly—he felt bad is better.

Big thing or big man when you mean chief or great. Big is sadly overworked these days.

Each of the boys were paid a dollar—but each . . . was.

Had I have known it—the have is unnecessary.

In our midst—among us is what you mean.

I am going to lay down—lie down, you mean. (Look up lay and lie, laid and lay, and laid and lain.)

Words Often Misspelled

Any, not eny.
Persistent, not persistant.
Guidance, not guidance.
Medicine, not medecine.
Corralled, not corralled.

(All these mistakes have been noted in books or articles.)

CAUTION

Do not mistake ingenuous for ingenious. Look both words up in the dictionary, so as to fix the distinction in memory.



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The Congo Conference

Sona Bata Station had the pleasure of entertaining the annual Congo Conference, which was held from September 19-24. Sixteen delegates attended, representing five stations. Kimpese has no missionaries at present and Ntondo was not able to send anyone, so these two stations were not represented. For many weeks we had been praying for a divinely guided conference and our prayers were answered. A spirit of unity was manifested throughout. With Mr. Metzger of Tshumbiri as chairman, a great amount of work was accomplished in the five days.

One of the most stirring hours of the conference was the session when requests were made for new missionaries. For years Sona Bata has been pleading for a doctor and though there is none in sight, we are in faith asking for one this year and also for an industrialist. The climax of the session came when Dr. Leslie made the requests for the great new work at Vanga. Though the field is large most of it is visited every two months. Dr. Leslie, in order to make every moment count, does not rest during the heat of the day, which is the custom in the Tropics, but presses on to the next post. Thus he makes a two weeks trip in ten days. Mr. and Mrs. Nugent travel early in the morning and late in the evening, and though their porters object, they insist on this way of saving time. Now that Mr. and Mrs. Nugent have departed on furlough, Dr. and Mrs. Leslie will be left with all the educational, evangelistic and medical work. But Vanga did not ask to be first on the list of requests but asks that Moanza, one of their outposts, have the next missionary family. A native, Mpambu, has built up a fine work and is holding it at fearful odds for there is considerable opposition from Jesuit priests. Dr. Leslie asked that the Conference spend a few minutes in prayer for new workers to fill the present great needs of our field.

The conference was very thankful for the coming of Mr. Korling, our new Treasurer. This makes it possible for Rev. and Mrs. Joseph Clark to return to the work they love so well at Ntondo, which they have so sacrificially given up for more than a year to be at Matadi. We look forward with gratitude to the coming of four new workers next year.

The Congo work as a whole has pros-



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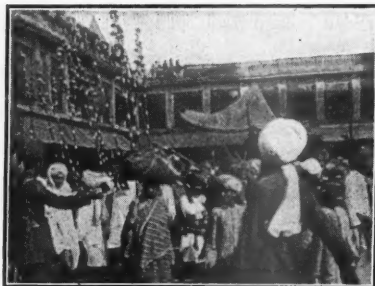
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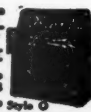
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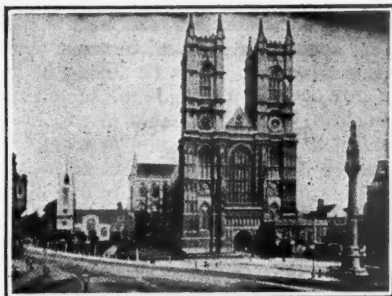
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pered. There have been large increases in membership and the Sona Bata revival continues. There has been considerable building and many improvements of property during the past year. Steady gains toward self-support have been made and by frugality we have been able to increase our reserve fund. New fields are opening up and there are innumerable demands for teachers. We are anxious to go into nearby unevangelized sections and "possess the land." With full cooperation in the homeland, we predict great things for His Kingdom in the Congo basin.

BULGARIA AND RELIGIOUS FREEDOM

The idea of religious freedom is rapidly gaining ground in Europe. A recent and gratifying example is furnished by Bulgaria. On his return from America the news reached Dr. J. H. Rushbrooke that Baptists in that land were subjected to repression and that a grave conflict with the authorities appeared imminent. Having to pay in December a visit to Southeastern Europe, he secured a visa for Bulgaria and planned an extension of his journey so as to ascertain the facts on the spot; but before departure, the news had already arrived that the authorities had received Baptist representatives in free and frank conference and as a result had acknowledged their right to full liberty. This satisfactory issue should be placed on record to the credit of the present rulers of Bulgaria. It is also worthy of note that the Rev. C. E. Petrick, who has rendered conspicuous service in the land as a representative of Baptist relief work, has been made an honorary freeman of Sofia.

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A Type of Correspondence That Is Invited

The Foreign Mission Society has recently had some correspondence which deserves a wider reading because it has suggestion in it for others. The first letter is of a type that will be sure to receive attention. It came from an individual (here to be anonymous) who inquired whether the Society was prepared to receive money contributions for its Russian Relief movement and buy such clothing or food as might most be needed.

The answer was prompt, as requested, and announced that the Society was ready to receive money in any amount for relief work in Russia as well as in other countries in Europe where it has been carrying on a special ministry of relief during the past two years. "The funds in each country," it went on to say, "are administered through specially appointed committees of Baptists concerning whose integrity and standing we have no question. The work is efficiently and wisely administered, and careful investigation is made in every case before relief is authorized." The needs "include special assistance to Baptist preachers, feeding of children and furnishing aid to a thousand or more students."

Back came a letter in three days with a check for \$1,000, "to use as you think may do the most good." Of course that received an appropriate acknowledgment, and any Baptist may be sure that the officers of the Foreign Mission Society will be pleased at any time to enter into similar correspondence with any Baptist in the Northern Baptist Convention, or with any generous person whatsoever who is moved to write.

A GROWING ITALIAN CHURCH

The First Italian Baptist Church of New Haven, Conn., celebrated its twenty-fifth anniversary November 27, 1922. This church which has enlarged its equipment for service with the aid of home mission agencies, city, state and national, was organized under the gracious auspices of the First and Calvary Baptist Churches of New Haven in the former Swedish Baptist Church. It is now housed in a fine property with an equipment that is mak-

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ing possible a comprehensive religious and social program. Among the converts four have entered the ministry. One young man who was led to Christ through the ministry of this church went back to Italy to take the gospel message to his people and through his efforts an evangelical mission was started there. The industrial and commercial enterprises and the professional life of New Haven are being enriched by reason of the broadly religious and educational work of this church.

Evangelistic Meetings at Shanghai College

BY HENRY HUIZINGA

Twenty-six students at Shanghai College decided to become Christians at a recent meeting held in the college chapel. The College has just launched a big campaign among its students to enlist them for the Kingdom of Christ. With more students than ever before, many of them new ones, the problem of properly amalgamating them in thought and ideals with the character of the institution becomes a difficult one.

The object of the college is the promotion of the Kingdom of God in China, and it is held that the best way of accomplishing this end is by enlisting all its members as followers of Jesus Christ. After a series of special addresses at morning chapel by various teachers and students, Dr. Stanley Jones was invited to speak to the students Saturday morning and twice on Sunday.

On Saturday Dr. Jones took for his subject: The Need of Moral Character in the Development of a Nation. By means of a series of striking charts he compared China with other nations as to area, population, education, natural resources, railways, increase of wealth, etc. He spoke of the avaricious greed of certain officials and the ravages of the soldiers as the greatest curses of the land. With 1,500,000 soldiers China has a larger standing army than any other country in the world, yet she is not at war with any nation.

On Sunday Dr. Jones spoke earnestly about following Jesus Christ, as being the only reasonable way for a student who desires to do his best both for himself and for his country. His arguments were cogent and his manner of presentation was interesting and effective. At the close of the afternoon meeting an opportunity was given to all the students to signify their resolve to become Christians or their intention to study the matter further. There were 26 of the former and 9 of the latter. This is regarded as the beginning of large numbers who will be induced to follow Christ in response to individual efforts of their fellow students.

At present there are about 560 students in the institution, of whom about one-half are Christians. In the college department alone about three-fourths are Christians; of the 61 students in the two highest classes all but four are Christians; while all of the 31 seniors are Christians.

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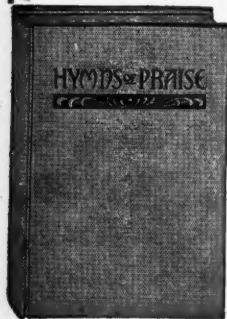
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It is reported that there are 3,032 Spiritualist churches in Great Britain, 28 of them in London; and that 66 new ones were formed the past year. Conan Doyle has had much to do with the advocacy of Spiritualism as a religion, and since the war it has received a great impetus.

A Pastoral New Year Greeting

One of the cherished letters in the editor's personal file was received in January, 1916, from the pastor of the Second Baptist Church in Edmeston, New York. It was indeed a pastoral visitation and came like a benediction. We give it as a suggestion to some laymen of a way whereby they may cheer and bless a pastor's heart:

Dear Brother:

I notice your generous and comprehensive "Happy New Year" greetings in the January MISSIONS, and it occurred to me that someone on behalf of our beloved denomination should extend to you sincere wishes for a Happy New Year. The pastor is the only member of the church who has no pastor, so the Editor may be so hidden from sight by the great work he is doing that we may forget that a kind word *once in a while* will not seriously hamper him, but may even be a means of helping him to feel that his work is not altogether unappreciated.

You are certainly giving us a magazine that as far as I know is unexcelled, if even equalled in its class anywhere. I have increased the club somewhat since coming to this field and hope conditions this spring may be such that I can make a definite canvass for it and at least double our list.

That our Heavenly Father may make this one of the happiest and best years of your fruitful life is the sincere wish of

Yours very truly,

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